

THE  
TRUE FORM  
OF CHURCH  
GOVERNMENT,  
FIRST INSTLTUTED BY  
CHRIST,

NOW USED AND PRACTISED in all the reformed Churches of

*Germanie, France, and Scotland*: humbly presented to the High and Honourable Court of Parliament, at this time most happily assembled.

Plainly proved by Scripture, rectified by reason, and the Testimonie of the Church, some hundreds of yeares after the Apostles time, and the generall consent of the Churches rightly reformed in these latter times, contrary to the Romish, and our Archiepiscopall Government.



Printed at London 1641.

THE  
OF CHURCH  
CHRIST





To the supposed Governours of  
the Church of ENGLAND, the Archbishops,  
Lord Bishops, Arch-deacons, and the  
*rest of that order.*

**M**Any, and most evident have our declarations beene concerning the truth of that government, which Christ hath prescribed in his word for the ruling of the Church; which we have manifested unto you, both by our writings and speeches, as occasion hath beene offered: never hath any one of you taken in hand to say any thing against it, but it hath made his eyes to dazle, as the clearest sunne-shining; whereby hee hath beene driven to wander hither and thither, groping for evasions, and yet could not escape, but hath fallen into infinite most monstrous absurdities, and blasphemous assertions, (as by their writings yet extant it may appeare) so forcible is the truth, to amaze the gaine-sayers thereof, and so pregnant is falshood to beget and bring forth thousands of absurdities, and every one worse then other. And will you still continue in your damnable, and most devillish course? Have you sold your selves unto Sathan, to fight for him untill you be damned in Hell with him? Have you mortgaged the salvation of your soules and bodies, for the present fruition of your pomp and pleasure? is it because you see not what you should doe? It may be so, for many are so blinde, that they grope even at noone day; but mee thinks it can hardly be so, unless you be they that have eyes and see not, for the cause hath beene (by the blessing of God) so managed, that many ploughmen, artificers, and children doe see it, and know it, and are able by the word of God to justifie it, and condemne you to be adversaries unto the Gospell in resisting it. But you think that government not so needfull, and your fault but small (if it be any) in continuing your course begun. The necessity of the thing is many wayes apparant, both in that it hath so plentifull warrant from Gods owne word, (as the course of this Book doth evidently declare,) and also in that the Gospell can take no root, nor have

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any

### *To the supposed Governours*

any free passage, for want of it: and the greatnesse of your fault appeareth by this, that in so doing, you are the cause, of all the ignorance, Atheisme, schismes, treasons, poperie, and ungodlinesse, that is to be found in this Land, which we challenge to prove to your faces, if wee may indifferently be heard, and whereof in the meane while we will give you a taste: for the first it is cleare, that you are the causers of that damnable ignorance, wherein the people are so generally wrapped, for that you have from time to time stopped the streames of knowledge, in those places where the Lord in mercy bestowed the same, and in stead of able and painfull Ministers, have pestered the Church, either with presumptuous proud persons, that are esteemed learned, and take no paines to bring the people unto the knowledge of Iesus Christ, or (which is the greatest number) such ignorant asses, and filthy swine, as are not worthy to live in a well ordered Common-wealth: and that you are the cause of all Atheisme, it is plaine, for one may (as in deed many doe) professe it, and you say nothing to him for it. If the most filthy liver will sawne upon you, and bribe your servants, you will not onely favour him, but assist him against any godly Minister whatsoever: but if any that feare God, refuse to come under the least of your Popish ceremonies, he shall be molested, till his purse be empty, or else by your tyrannous dealing, hee have made shipwrack of a good conscience. And are not you the cause of all Schismes, that make a hotch-pot of true Religion and Popery, and so give some an occasion to fall into this course, and others into that? And it is as cleare, that you are so farre the cause of all treasons, as without you they had not beene: for if every Church had had her government according to Christs institution; our young Gentlemen, and Students, had not beene (for want of teaching and carefull oversight) made a prey unto the seducers; and consequently to those practises, which have brought the bodies of so many unto Tyborne, and their soules into hell; and who but you be the cause of Popery, whilst you use them so well, let them doe what they list, yea, and keepe them in office and authority under you, yea (which more is) give them such offices as none that is not Popish can execute: I speake not of the ignorance which by your meane reigneth every where, which (as they confesse) is the mother of their devotion, and you are the wretched fathers of that filthy mother, whereby you must needs be grandfathers (at the least) to all kind of Popery. And who can (without blushing) denie you to

## of the Church of England.

be the cause of all ungodlinesse, seeing your government is that which giveth leave to a man to be any thing, saving a sound Christian. For certainly it is more free in these dayes, to be a Papist, Anabaptist, of the Family of Love, yea any most wicked one whatsoeuer, then that which we should be; and, I could live these twenty yeares, any one of these in England: (yea in a Bishops house it may be) and never be much molested for it; so true is that which you are charged with, in a *Dialogue* lately come forth against you, (and since burned by you) that you care for nothing but the maintenance of your dignities, be it to the damnation of your owne soules, and infinite millions more: Enter therefore now at the last, into the serious consideration of these things: remember that one day, you must be presented before the tribunall seat of Iesus Christ, to be arraigned for all the Soules that have gone to hell (seeing you will needs be the Rulers of the Church) since the Gospell first appeared in this Land, then shall you not be excused with *this*; The Queen and Councell will have it so: not with *that*; Our state cannot beare it. For it shall be said unto you, why doe you not informe them better of my will; why taught you them not to worship with trembling and feare, and to kisse the Son lest he be angry; why did you not tell them, that all States must be ruled by my Word, and not my word by them and their policies. When these things shall be laid to your charge, your consciences shall answer; that if you had done so, you should have lost your dignities, which you loved and sought for especially: then shall you wish, that the mountaines would fall upon you, and the hills cover you from the presence of the Lamb, and from the presence of him that sitteth upon the throne. And I am perswaded, that you are in league with Hell, and have made a covenant with Death; yea, you doe perswade yourselfes, that there is no God, neither shall there be any such day of Account; or it were impossible, that you should give your eyes any sleepe, or take any rest in your beds, untill you had, unto the Lord by repentance, and the Church by confession, unburdened your soules of these hellish wayes, wherein you have so long walked. Repent, repent, be not ashamed to amend, though others have found you out the way, judge your selves while you have time, lest you be made firebrands of hell beyond all time. Let our challenges that wee have made in the name of the Lord, be hearkened unto; Let us bee disputed with before indifferent Judges, let the holy word of God be the Touch-stone to try our

*Omnia cum li.  
coant, non licet  
esse bonum.*

## To the supposed Governours

Disputations by, and then shall it easily appeare, who hath the Lord on his side, and who not. The Truth will prevaile in spite of your teeth, and all other adversaries unto it; (for God disdaineth to be crossed, by dust and ashes.) Therefore be not obstinate so long: as untill you be found fighters with God; but prevent his wrath, lest it break forth against you like fire that none can quench, because of the wickedness of your Inventions. Venture your Bishopricks upon a Disputation, and wee will venture our Lives, take the challenge if you dare: if the Truth be on your side, you may hereby be restored to your dignities, and be no more troubled by us: but if the Truth be against you, what shall it profit you to win the whole world, and afterward lose your owne soules. If you refuse still our offer, then must you needs be guilty either of this, *That you know your cause will not abide the triall*, or of this, *That you will take no paines to confute us that keepe such a stirre in the Church*. Doe not think that because you have humane Authority on your side, therefore you are safe; for hee, whose authority is on our side, is the greatest, to whose voice all the Devils in Hell shall stoop; much more the silly arme of sinfull flesh. Wee have sought to advance this cause of God, by humble suit to the Parliament, by supplication to your Convocation house, by writing in defence of it, and by challenging to dispute for it, seeing none of these meanes used by us have prevailed. If it come in by that meanes, which will make all your hearts to ake, blame your selves; for it must prevaile, manie the malice of all that stand against it; or such a Iudgement must overtake this Land, as shall cause the eares that heare thereof to tingle; and make us a by-word to all that passe by us. The Lord open your eyes, that you may see the confusions whereof you are the cause, and give you true Repentance; or Confound you in all your purposes that be against Him, and the regiment of his Sonne Iesus Christ. The same Lord, for the love hee beareth to his poore people, open the eyes of his Majestie, and the Honourable Councellers, that they may see your godlesse practises, and in pitie to Gods people, rid us from you, and turne away his Iudgements, which the rejecting of his holy yoke hath deserved, not punishing them that mourne for the desolation of Sion, with those that spoil and make havock of the Lords inheritance. Amen.

To

To the Reader.



*Infinite and unspeakable ( Christian Reader ) are the miseries from which Iesus Christ our Saviour hath freed us, and the benefits and blessings, wherewith in this life he beginneth, and for ever will continue to adorne us. The consideration whereof ( if our thankfulness unto his Majestie, were any way proportionable, to that which wee endeavour unto towards men ) should make us continually to devise, and all the dayes of our life to studie how we might shew our selves ( at least in some sort ) carefull to glorifie his blessed name, above all things that we desire, by how much as his love towards us, excelleth whatsoever can be ( according to our wish ) befall unto us : but if we doe with equall ballance ( on the other side ) looke into the course of mans life, how well this dutie is performed, we shall see, that men declare themselves rather bent to sin in his face, and to despise him, then any way to honour him as their head and Sovereigne : for ( so say nothing of the prophane life, and godlesse conversation, wherewith the generall number, that professeth Iesus Christ, is wholly defiled ) we see that many Nations, people and languages are very willing to receive Iesus Christ as their Priest to sacrifice for their finnes, but that he should become their King, to prescribe lawes unto them, whereby they may be ruled, is of all other things the most unfavoury, yea ( if it be offered ) the most grievous, and unreasonable request : wherein, altho many Nations that have renounced that whore of Rome, are heynously sinfull against his glorious Majestie, yet is there none in the whole world so farr out of square as England, in retaining that popish Hierarchie, first coyned in the midst of the misery of iniquity, and that filthy sink of the Canon law, which was invented and patched together for the confirming and increasing of the kinde of Antichrist : wherein as great indignity is offered unto Iesus Christ, in committing his Church unto the government of the same, as can be, by meane underlings unto a King ; in committing his beloved Spouse unto the direction of the mistresse of the Stewes, and enforcing*



## To the Reader.

enforcing her to live after the orders of a broeth-house. For the reformation whereof, while some have written, and others according to their Callings, carefully stood, how heinously it hath bene taken, how hardly they have bene used, and what shamefull reproches have bene offered (even unto the course of the Gospell) for spite that hath bene borne unto Reformation, almost by all estates and degrees, lamentable experience hath taught many of us: but our posterity shall know it more particularly, and the Church throughout the world shall discern and judge of it more evidently, when their bodies are rotten in the dust, and their soules (if they repent not) in eternall and intollerable torments; who have rejected a request so holy, profitable, and reasonable; yea, and handled the increasers for the same so cruelly, unchristianly, and unlawfully: but they would gladly perswade themselves (if their conscience would let them) that they have only executed justice upon us as malefactors; and they perswade men that we desire a thing, not warrantably the Word, not heard of in the Church of God, untill within this few yeares, nor tollerable in any Christian Common-weale whatsoever: The which monstrous slanders, albeit they have bene many wayes, and by many men of most worthy gifts decorated, and made knowne in those severall bookes that have bene published concerning the same: yet have I thought it necessary (in another course) to write also of it. The course of my enterprise, is first in respect of the favourers of the desired reformation; Secondly of the adversaries of the same; the favourers of it are also of two sorts; ministers of the Word, and private persons, and both I hope, may have profit by it. Concerning the former, when these wofull troubles that were renewed upon us (by that wretched subscription, that was every where urged) did begin to increase, I thought it meete to betake my selfe unto that which I had read, or might any way by study find out, concerning the cause, and collected all into a brieve summe, and referred every thing unto some head, which being ever present with me, might furnish me so, answer in the defence of the truth, though it were of a sudden, by which (through the blessing of God) I found such profit in my severall troubles, that I thought it a course not altogether unprofitable for others also, and upon that occasion betooke my selfe unto a more serious meditation about the matter, and communicating the thing with divers very worthy men, I found encouragement and heartning on, generally of all whom I made acquainted therewith, so that I trust (the judgments, yea and wishes also of others, so jumping with mine) many ministers that love the cause, and have not thoroughly studied it as

## To the Reader.

must they should, may reap some profit thereby. Now concerning pri-  
 vate men that love the cause some have great affairs in hand, and  
 have no leisure to read the severall bookes of this argument: some  
 when they read, are not of sufficient capacitie to conceive the force of  
 a reason, or to make use of it, to enforme themselves in the grounded  
 knowledge of the cause thereby: some (which is the generall fault of  
 our religious Gentlemen) will take no paines to read, some are poore  
 and not able to buy the booke which might let them see the cause, all  
 these (I hope) may find helpe in some measure hereby. Now concer-  
 ning the Adversaries unto the cause, they are of two sorts also, they  
 that know it, and they that are ignorant of it: the former, if they  
 write any thing against it, are contented to deale in so roving a course  
 as may rather arise unto great volumes, then soundly to say any thing  
 against the cause: Wherein D. Whichilse, but especially D. Bridges,  
 have given us an evident example: and these with others of their  
 judgement (though none in these latter dayes, have written more un-  
 learnedly then they, of any argument of divinity whatsoever) are con-  
 tented to make the world believe (if men will be so wilfully seduced)  
 that our arguments be no arguments, that they be grounded upon false  
 foundations, and that we are not able to conclude our cause in any  
 forme of reasoning. The course that is here taken (I trust) shall shew  
 that they are liars. The other sort of Adversaries be they that be meer-  
 ly ignorant of any thing, either for it or against it: and perswading  
 themselves that the sway and shew of the world must needs carry the  
 truth with it, doe (like blind bayards) boldly venture to say any thing  
 against it, and think they doe well. Now of all these sorts of people, I  
 have to request something, I hope I shall obtaine my request (at the  
 least) at the hands of some of them. The first sort of favourers (which  
 be the Ministers) I intreat, that as they tender the glory of God, and  
 honour of the cause which they stand in, so they would diligently imploy  
 themselves in this, that they may be found able to defend the same by  
 sound and evident grounds out of the Word, and so much the rather,  
 for that the Adversaries doe greatly triumph; when they meet with  
 one that professeth the cause, and is not able to defend it, and confute  
 the gainesayers of it. The second sort of favourers, be the private per-  
 sons that love the cause, whom I beseeche to be carefull (as of all other  
 points of religion) of this, that they grow in the knowledge of the Word  
 of God, whereby they may be able, upon their owne knowledge to defend  
 the truth, and not give the enemy any occasion to thinke or say, that they  
 are of that mind, because such and such Ministers, whom they doe affect,

## To the Reader.

doe think so. Now concerning the former sort of Adversaries, to wit, they that know it, I pray them to look into their own hearts, and they shall find they mislike it; either because it contradicts their excessive pompe and maintenance, or requires more travail in their ministerie, then they are willing to undergoe, or at the least, controulleth that dissolutenesse of behaviour, wherein they willingly murther: and if it would please God to bring them to a serious meditation of this, that it is the will of the mighty God (before whom they must be called to give an account) which they doe resist, they would (I doubt not) more carefully look about them. And lastly for them that being ignorant of the cause, speake evill of that they know not, let them (if they will be admonished) vouchsafe to read this little Booke, and weigh the reasons with an upright judgement, which shall cause them (at the least) to suspend their sharpe censures, which so usually appeare in their ordinary communication: and concerning us all, let us know (for one day we shall be sure to feele it) that the controversie is not about Goats weede (as the Proverb saith) neither light and trifling matters, which may safely be followed or rejected (as indeed the enemies of this cause doe confidently affirme) but about a lesse matter then this, whether Jesus Christ shall be King or no: for if now it is said to bee a King, but he that ruleth by the Scepter of his lames, then the turning out of those orders which Christ hath prescribed in his Word, for the ruling of the Church, is to give him the ryle, and deny him the authority belonging to the same, and so (in truth) to make him an Idol, making him to carry a show of that which he is not, and (with the crucifiers of him) to put a Reede in his hand, in stead of his Iron rod; and crowning him with thornes, in stead of the Crowne of greatest glory; which is the cause that so many Atheists spit in his face, and so many godlesse persons, doe make but a jest of him: but when he commeth to show himselfe in his glorious Majesty, it shall be said unto all these sorts of Adversaries, Those mine enemies which would not that I should raigne over them, bring hither, and slay them before me, Luke 19. 27. The which fearful sentence, that we may avoid, let every one of us (as may stand with our severall Callings) carefully endeavour, to advance this Kingdom here, which (among other assurances given us from the Lord) shall be a testimonie unto us, that we shall have part in that glory, which shall be revealed hereafter. Now concerning the order of this Booke, I direct thee (good Reader) unto thy further instruction, in the point thereof. Then hast in every Chapter, doore presses out of the

## To the Reader.

word of God, which must be the things wherewith thou mayest safely  
inform thy conscience: thou shalt then find also arguments drawn  
from reason rightly ruled by the same word: and lastly, (because our  
Adversaries charge us, that we desire a thing not known unto the old  
Writers, nor agreed upon among the new) thou hast here the witness of  
them both in so plentiful and uniforme wise, as may plainly declare,  
that all godly learned men of all times, have given testimony unto  
the truth of it. If thou be satisfied therewith, give God the glory,  
and promote the cause by prayer, and all other good means that thy  
Calling may afford: and pray for us, that we may never shrink, nor be  
overthrown by the strength of them that fight against us.

FINIS.

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B 2

The

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To the Reader

over the top of the first side of them that is against it.  
 Calling away a flower; and pray for us that we may be sanctified in  
 and purgation of the heart, and all other good manners that the  
 commandment is. If then be faithful throughout the day, and  
 that they keep the word of all things, have given testimony unto  
 them and so to power, all and every one of us, in every place, and  
 to every man, and every woman, I pray that they may be sanctified  
 in the heart, and every man, and every woman, I pray that they may  
 be sanctified in the heart, and every man, and every woman, I pray  
 that they may be sanctified in the heart, and every man, and every

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331

B 3



The true Government of the Church according  
to Christs first Institution, and the pre-  
sent practises of the Reformed Churches.

CHAP. II.  
The generall Proposition.

**T**hat the word of God describeth perfectly what  
forms of Governing the Church which is lawful, and the  
Officers that are to execute the same; from the which no  
Christian Church ought to swerve. *Admonition in the  
Preface. Ecclesiasticall Discip. vol. 5. Tho. Cartwrights  
first booke, page 26. Discourse of Government, page 1 & 2.*

**T**he Word of God describeth not any exact forme of Dis-  
cipline, neither are the Offices or Officers, namely and particu-  
larly expressed in the Scriptures; but in some points led to the dis-  
cretion and liberie of the Church. *In preface and page  
84. answer to the Abstract, page 33.*  
The proofs of the former is the disproofe of the latter, which is  
thus declared:

*These things write I unto thee, one of which place I reason  
thus. That end which Paul respected in writing unto Timothy doth  
the holy Ghost direct all ministers unto for ever, for it must be so.*  
*1. Tim. 6. 14.* But hee wrote to direct him in the establishing and  
building of the Church. Therefore that Word must direct Ministers  
for ever; and consequently they neither may add to, nor take from  
it, but Govern it onely by the rules that be there prescribed.  
Every house ought to be ruled by the orders of the skillfull  
wife, and careful householders onely. But the Church is the House  
of God, and God is such a Householder. Therefore the Church ought  
to be ruled by the Order of God onely, which are no where to be  
found in his Word.

*1. Tim. 3. 14. 15.*

*3. That*

## The true Government of the Church

Proverb. 19

3. That which teacheth every good way, teacheth also how the Church must be Governed: But the Word of God teacheth every good way, *Pro. 1. 9.* Therefore it teacheth how the Church must be Governed.

1 Cor. 10. 31.

4. We cannot glorifie God, but by obedience to his Word; in all that we doe, we must glorifie God, *1 Cor. 10. 31.* Therefore in all that we doe, there must bee obedience to the Word; and consequently in governing his Church.

1 Tim. 4. 5.

5. If meat and drinke be not sanctified unto us, but by the Word and Prayer, then much lesse is any thing holy which is done in the Government of the Church besides the Word: But the former is true by the testimonie of the Apostle, *1 Tim. 4. 5.* Therefore the latter must be true also.

Rom. 14. 23.

6. All lawfull things are of Faith, *Rom. 14. 23.* All lawfull things that are of Faith, have a warrant from the Word; for the Word is the foundation of Faith: Therefore all things lawfull, have their warrant from the Word: and consequently every lawfull action in the Government of the Church.

7. Either hath God left a prescript forme of Government for the Church, under the New Testament, or he is lesse carefull for it now, then he was under the Law; for his care is in Guiding it: But he is as carefull now for his Church as he was then: Therefore hath he left a prescript forme to Govern it.

Heb. 3. 2.

8. He that was as faithfull as *Moses*, left as cleare instruction, both for the building of Faith, and Government of the Church, as *Moses* did: But Christ was as faithfull in Gods house, *Heb. 3. 2.* Therefore he left as cleare instruction for them both as *Moses*: but *Moses* gave direction even for every particular, as appeareth in the building of the Tabernacle, and order of the Priesthood: Therefore hath Christ also given particular direction for the Government of the Church.

Rom. 12. 5, 6, 7.

1 Cor. 12. 28.

Ephes. 4. 11,

&c.

See Counterp.

page 11.

9. If the Word of God have described sufficient Ministries and ministeries, for the building of the Church, and keeping it in good order, then is our assertion true: But it hath set downe sufficient for Doctrine, Exhortation, Overseeing, Distributing, and ordering of every particular Church or generall Synode: Therefore is our Assertion true.

10. That Government which the Apostles taught and planted is expressed in the Word of God: But the Apostles taught and planted, Pastours and Teachers for Instruction; Elders for Over-seeing

# Influence of Christ

and Decrees to distribute, and that uniformly in every Church, as  
appeareth by their writings and practices: Therefore a certaine  
forme of Government is expressed in the Word.

11. Every lawfull office and action in the building of the Church,  
is from Heaven, *Math. 21.25, 26.* Every thing that is ( in the or-  
dinarie building ) from Heaven, is revealed in the Word: Therefore  
every lawfull office and action is revealed in the Word.

12. If God continued ( in regard of the substance ) the Church  
administration, as well as the things to bee administered, then in  
the forme of Discipline described in the Word: But the formes in  
time, as appeareth by the particulars; for Priests, Pastours, for Teach-  
ing Levites, or Doctors of the Law, Teachers; for Rulers of the  
Synagogue, Elders; for Leviticall lookers to the Treasurie, Dea-  
cons; for the Sanhedrim, the Elder ship: Therefore the forme of Gov-  
ernment is prescribed in the Word.

13. Every wise King that is carefull for his Subjects, setteth  
down Lawes for the Government of the same, and will have them  
tyed to no other: But Christ is such a King unto his Church:  
Therefore hath he prescribed Lawes unto his Church, which none  
therein can alter or disobey; and consequently, the certaine forme  
of Government of the Church is described in the Word.

14. That which the Ministers must teach the People to observe,  
is set downe in the Word of God, for they may teach nothing but  
that which is there, *Math. 23.20.* But they are to teach them to  
observe, and be obedient unto the particular forme of the Church  
Government: Therefore the particular forme is set downe in the  
Word.

15. Every Government consisteth in the Governours manner  
whereabout they are to be employed, and manner of doing it: But  
in the Word are described all these particulars, as it is shewed in  
the preface: Therefore the Word prescribeth a prescript forme of  
Government.

16. The Christian Religion shall find, that out of this Scripture,  
Rules of all Doctrine have sprung, and that from hence doth spring,  
and thither doth returne, whatsoever the Ecclesiasticall Discipline  
doth containe.

17. We may not give ourselves the liberty to bring in any thing  
that other men bring of their will; we have the Apostles for Au-  
thors, which themselves brought nothing of their own will, but  
the Discipline which they received of Christ, they delivered faith-  
fully to the people.

*Math. 21. 25, 26.*

*Math. 23. 20.*

*Cyprian in ser-  
mon de baptis-  
mo Christi.*

*Cyprian de pro-  
scrip. adversus  
heret.*

## The true Government of the Church

Cyprian lib. 1.  
Epist. 8.

The Conclusion.

It is Adulterous, it is Sacrilegious, whatsoever is ordained by Humane fury, that the Divine disposition should be violated.

Therefore if *Timothy* was written unto, that he might be directed by the Word, in disposing of the Churches; if the Lawes of God onely being the Householder, must be followed in the Church, his House; if the Word of God teach us in every good way, whereof the Government of the Church is one; if God must be glorified in the ruling of his Church, which cannot be, but by obedience to his Word; if nothing be lawfull, but that which is of Faith, warranted by the Word; if God have shewed himselfe as carefull for his Church under the Gospell, as under the Law; if Christ was as faithfull to give direction in *Moses*; if in the Word be described sufficient Ministers and Ministries, to build up the Church; if that Government, which the Apostles taught and practised, be in the Word; if every lawfull office and action in an ordinary building, be from Heaven, and revealed thence by the Word; if God continued the same forme (in respect of the substance) in the time of the Gospell, that was under the Law; if every wise carefull King, doe set downe Lawes for the direction of his Subjects; If the Apostles have taught us to obey that which Christ commanded; if both the Governours matter of Government, and manner of doing it, be set downe in the Word; if all that pertaineth to Ecclesiasticall Discipline, spring from the Scriptures; if wee may bring nothing into the Discipline of the Church, but that which the Apostles have delivered us; lastly, if that be Adulterous and Sacrilegious, that is not according to the Word: then it must needs follow, that God doth describe perfectly unto us out of his Word, that forme of Government which is Lawfull; and the Officers that are to execute the same from the which it is not lawfull for any Christian Church to swerve. And contrariwise, that is a most untrue Assertion today. That the Officers and offices are not particularly expressed, but left to the discretion of the Church. The reasons that they alledge against this, are in effect none, and their objections to these reasons not worthy to be mentioned.

We may not give our selves the liberty to bring in any thing that is not in the Word; we have the Apostles for our Rule, and they have given us the Word, which is the Rule of our Faith and Life. We may not give our selves the liberty to bring in any thing that is not in the Word; we have the Apostles for our Rule, and they have given us the Word, which is the Rule of our Faith and Life.

CHAP. II.

**E**Very Officer in the Church, must be placed in some Calling warranted by the word of God, and some Congregation must have need of such a one, before he be called to any Function. Wherein are these Propositions.

1. No Calling is lawfull in the Church, but that which is directly warranted out of the Word, unto him that executeth it.

The Bishops and their adherents think otherwise, as their practise in ordaining Archbishops, Lords, Bishops, Deacons, Archdeacons, Chancellors, Officials, &c. doth plainly declare.

The name and office of an Archbishop is contrary to the Word of God.

No man may be ordained unto any Office in the Church, unless there be such a place void as he is fit for: T.C. a book, page 61.

They think otherwise; in their making of so many Ministers at once, and as is holden, *Wright's page 2* and *Wright's page 3*.

The first is proved thus: If John was constrained to prove his Ministerie out of the Scriptures when the Priests scoffed him, then is no Calling lawfull, that hath not his warrant in the Word, for if any be privileged, the extraordinary Ministers (whereof he was one) are specially excepted: But hee proved his Ministry by the Word, as appeareth by his answer unto them in the 33. *verse*. Therefore no Calling is lawfull in the Church, that hath not his warrant in the Word.

The Callings under the Gospell must have as good warrant as they had under the Law, because the light of the Gospell is (at the least) as cleare as that of the Law: But there was never any lawfull Calling under the Law (excepting those that were by miraculous manner confirmed from heaven) which had not his direct warrant out of the Word. Therefore no Calling is lawfull in the Church, which is not directly warranted in the Word.

*1st* *Wright's Doctrine*, and *Abram* (though they were *Levites*) were punished for that they had no warrant for that which they presumed to take in hand, then is every lawfull Calling, both in generall warranted out of the Word, and particularly layd upon the person from the Lord: But the former is true, as the Historic doth shew: Therefore must the latter needs be true also.

The words

The first proposition.

The second proposition.

Reason for the first proposition.

John 1. 23. 25.

Numb. 16.



# The true Government of the Church

4 That which giveth comfort unto a man in the time of his troubles, must have a warrant out of Gods word: But every lawfull Calling giveth comfort unto a man in the time of his troubles: Therefore every lawfull Calling hath a warrant out of Gods word.

5 That which helpeth Gods people forward in godlines, must have a warrant out of Gods word: for God hath promised a blessing to his own obedient people: But every lawfull calling in the Church, helpeth Gods people forward in godlines: Therefore every lawfull Calling hath a warrant out of Gods word.

The conclusion.

Therefore if Iam did prove his calling out of the Scriptures, if every calling under the Law, was warranted out of the Scriptures: If *Weeks*, &c. were punished for usurping that which they had no warrant for, out of the Scriptures: If comfort in troubles cometh only from the Scriptures: and lastly, if every help to godlines is warranted in the Scriptures; then, &c.

They count all these reasons to be true: but doe deny that the *Archbishops, Bishops, &c.* are distinct Ministers from others: *see page 303. which is held, T. C. 2. book page 478. and provoketh thus:*

These things that have diverse efficient causes, are diverse: Our Bishops and the Ministers of the Word have diverse efficient causes, for the one is the Ordinance of God, the other the Constitution of humane Policie, as themselves doe confesse: Therefore they are distinct Ministers from others.

A diverse Cause maketh diverse things: the Ministers of the Word, and the Bishops have diverse causes for their Ordination (even in the Church of England) is diverse, seeing one L. Bishop may ordaine a Minister: But there must be three to ordaine one of them: Therefore they are distinct Ministers.

Members of one division are distinct from another: the L. Bishops and ordinary Ministers be members of one division: for usually the Minister be divided into the Rulers, and them that are to be ruled: Therefore they are distinct Ministers.

The things that have diverse effects, are diverse in themselves: the L. Bishops and other Ministers have diverse effects: for the one establish Rule and Government, the other Subject and obedience: Therefore they are diverse and distinct Ministers.

They that be employed about diverse things are diverse from another: The L. Bishops and the ordinary Ministers be

ployed about diuers things, for the one is intended to gett all things of many Congregations, and the other in the particular direction of one: Therefore they be distinct Ministers.

6 That which is perpetuall, and that which may be taken away by men, are distinct one from another: The office of the Minister is perpetuall, *Eph. 4. 12.* and the Bishops may be taken away as themselves confesse: Therefore they are diuers, & distinct Ministers.

Therefore if the Ministers of the Word and L. Bishops proceed from diuers causes, if they haue their Being by diuers names, if they be members of one diuision, which (in nature) cannot be one, if they produce diuers effects, if they be exercised about diuers subjects: lastly, if the one be perpetuall, and the other but for a time, then must it needs follow, that they are diuers and distinct Ministers one from another.

The name of an *Archbishop*, and also the office that he executeth, is contrary to the word of God.

First, the reason that prove it unlawfull to give the name unto any man in the Church, are these.

1 No man may haue the name given him, which is proper to our Saviour Iesus Christ: But the name of *Archbishop* is proper unto our Saviour Iesus Christ, as appeareth in the places quoted: Therefore no man may haue the name of *Archb.* giuen unto him.

2 If the name *Pope* be therefore odious, because of that *Antichrist*, who is intialed therewith, then must also the name of *Archb.* when it is ascribed unto any mortall man; forasmuch as it is the title of a speciall member of that Kingdome of *Antichrist*: But the former is true even by their owne confession. *Whigs page 320.* Therefore must the latter be true also.

But they object diuers things against this, for the proving of the name *Archb.* to be lawfully giuen unto some men, which together with their answers doe briefly follow.

1 *Objection.* *Clement* alloweth of those names, as *Polydore* reporteth, *lib. 4. cap. 12.*

*Answer.* *Polydore* is but the reporter, and *M. Iuall* hath proved evidently against *Harding* that *Clement* is counterfeit, and worthy of no credit.

2 *Objection.* *Erasmus* saith, that *Timo* was an *Archbishop*.

*Answer.* He spake as the times were wherein hee lived: but that proveth not that he held him one indeed; no more then our saying of this *Archbishop* of *Canterbury* when wee speake of him,

The conclu-

The conclu-

The 3 propo-  
sition and rea-  
sons for the  
proofe of it.

That the name  
of Archb. may  
be given no  
man.

1 Pet 2. 41

Heb. 13. 101

Acts 3. 15. 5. 31

Heb. 12. 2.

Objections for  
the name of  
Archb. and an-  
swers there-  
unto.

*Whigs page*  
318.

# The true Government of the Church

prooveth that we like and allow his Authority. Item *Isidore* *lib. 13. Objection.* *Isidore* saith, that *James* was the first *Archb.* *bishop of Ierusalem.*

*Answer.* Hee is forged (as our *Answers* to the *Papists* have shewed) but a witness of better credit calleth him onely a *Bishop*; *Basilius* *lib. 2. cap. 23.* and *Simon* *Bishop* after him, *lib. 3. cap. 22.* And *Isidore* saith, *lib. 4. cap. 63.* That the *Apostles* ordained *Bishops* every where, making no mention of *Archb.*

*4. Objection.* The *Councell of Nice*, *Canon 6.* mentioneth a *Metropolitan Bishop*.

*Answer.* That proveth nothing, for it was onely as much as to say, the *Bishop* of the chief *City*.

Secondly the reasons that prove the Office of the *Archb.* unlawfull be these.

1. Every Ministry that is lawfull, must be of God: The office of the *Archb.* is not of God, for that hee is not described in the Word, and themselves confesse that hee is of humane policie: Therefore the Office of the *Archb.* is unlawfull.

2. That Ministry whose originall is unknowne, hath no warrant from Gods word, and consequently is unlawfull. The originall of the *Archb.* is unknown as they confesse; *Whitgift* page 33. Therefore it is unlawfull.

3. That Office which is needlesse in the Church, is also unlawfull to be exercised in the same: The Office of the *Archb.* is needlesse, for the Ministry is perfect without it, as the *Apostle* proveth, *Ephes. 4. 13.* Therefore the Office of an *Archb.* is unlawfull.

4. If all the gifts needfull for the perfecting of the Church, be appropriated unto other Ministeries, then is his Ministry unlawfull: But all the needfull gifts, are appropriated unto *Pastors*, *Doctors*, *Elders* and *Deacons*, whereof he is none: Therefore his Office is unlawfull.

5. That Office is unlawfull, which none may lawfully give: But none may lawfully bestow the Office of an *Archbishop*, because none can give any new gifts to adorne him withall: Therefore his Office is unlawfull.

This reason being used of all sound Divines against the Pope, is of the same value against the *Archb.*

6. If the Office of an *Archb.* be lawfull, then it is either in respect of his excellencie above other men, or the place whereof hee is above other places: But neither of these have ever beene number

That the office of Archb. is unlawfull.

heresies can be: Therefore that Office is unlawfull.

Therefore if the Office of the *Archb.* be not of God, if the gift of it be unknowne; if in the Church it be needlesse; if all the gifts that God hath bestowed upon his Ministry be appropriated unto those Church Officers, whereof he is none; if none may lawfully bestow such an Office upon any; if it can neither be incident unto any one man for his excellencie, nor his place for preeminence, then must it needs follow, that his Office is unlawfull.

The conclusion.

Calvin in his *Instit.* book 4 cap. 11. § 7. alleadgeth divers reasons to this purpose, and *Beza* in his book of *Dissonances*, stretcheth the same to all the inferiour Officers under him, saying 1. Officials, Promotours, and all that swinish filth now of long time hath wasted the Church. So doth *Peter Martyr* upon the *Rom.* 13. speaking against civill Jurisdiction in *Bishops*, doth by the same reasons condemne it in their subordinates.

But this being the corner stone of their building, they labour to support it with many props, the most speciall whereof are these:

1 *Objection.* *Cyprian* saith, lib. 1. *Epist.* 3. ad *Cornellium*, *Nemo habet Hæreses et Schismata esse de auctoritate apostolica, ubi est Christus, ubi est Petrus, ubi est ecclesia, ubi est Christus, ubi est Petrus, ubi est ecclesia.* Objections for the office of the Archb. and answers thereunto.

*Answer.* This place is alleged for the *Pope*, and the answer that *M. Jewell* and others make to it, serveth our turne: only let this be noted, that *Cyprian* speaketh of the people at *Rome*, that had received another *Bishop* (besides *Cornelius*) who was an heretick, for all the course of his writings, condemneth this Superiority. It is expounded by *M. Jewel*, book 1. § 4. *Quæstio* 5. of every *Bishop*, and so it is by *M. Newell* against *Darman*, book 1. page 23. and also by *M. Fox*, tom. 1. fol. 93. See *T. C.* in his 1. reply, page 98. &c.

Objections for the office of the Archb. and answers thereunto.

2 *Objection.* The Authority of the *Archb.* preserveth unity. *Answer.* *Cyprian* lib. 4. *Epist.* 9. saith, that unity is reserved by the agreement of *Bishops*, that is of *Ministers*, one with another.

3 *Objection.* It compoundeth Controversies, that else would grow to many heads without any speciall remedy.

*Answer.* *Cyprian* lib. 1. *Epist.* 13. saith, that the plentiful body and company of *Elders*, are (as it were) the glew of unittall cement, that if any of our company be Author of Heresie, the rest shall help.

## The true Government of the Church

4. *Objection.* *Item* upon 79. it saith that In the beginning *Alders* and *Presbyters* (meaning a teaching Elder) were all one: but when men began to fly, I am of *Paul*, I am of *Apoll*, &c. It was decreed that one should be chosen to beare rule over the rest.

*Answer.* From the beginning it was not so: the laying of *Tertius*, *Centurion*, is fit for this: That is true whatsoever is first and that is false whatsoever is later: and *Arms* saith in the place alledged, that this Authority is by custome, and not by any Institution of God; if it had bene the best way to take away divisions, the *Apostles* (in whose times the controversies did arise) would have taken the same order.

5. *Objection.* *Calvin* saith that the *Apostles* had one among them to govern the rest.

*Answer.* That was not in Superioritie, but for Order; to propose the matters, gather the voyces and such like; which is meet to be in every well ordered meeting: but his Authority is no more over the rest, then the Speaker in the Parliament hath over the other *Knights* and *Burgesses*.

6. *Objection.* *Paul* was Superior to *Timothy* and *Titus*.

*Answer.* *Paul* and they had divers Offices, whereof the *Apostle* Office was the chief: the like is to be said of *Timothy* and *Titus* having Superiority over the other Ministers, for that they were *Evangelists*: a degree above *Ordinarie* Ministers.

Then how if the place alledged out of *Cyprian*, make nothing for it? It may be so: preserved by him, but by the *Bishops* among themselves; if his Authority make nothing to the taking away of Controversies; if it be merely invokced by man, and not from the beginning; if it bee by Custome, and not by any Ordinance of God; if neither one *Apostle* over the rest, nor any of them over the *Presbyters*, nor of the *Evangelists* over the *Pastors* or Teachers, will serve to prove their Authority: then must it need follow, that it is utterly unavailing.

No man may be Ordained unto any Office in the Church, unless there be such a place voyd as he is fit for, *1. Cor.* 1. page 1. *1. Cor.* 1. page 1.

1. As was the place for *Marcus*, so is a certaine Church to every Church officer: but *Marcus* was not ordained unto the place of an *Apostle*, until *Paul* by hanging himselfe, had made void, *1. Cor.* 1. 10. Therefore may none be ordained unto any Office in the Church, before the place where he may be employed, be void of such a one.

The conclusion.

The conclusion.

The 3. proposition and reasons for it.

AA: 1. 10.





# The true Government of the Church

signifies the precepts and practices of the Apostles. If no Minister in the Church be ordained in sundry, If the continuation that is with one a title be void; If for ever continued of it, as a great fault in his time; If no example be found of it, but in Idolaters: then must it needs follow, that to ordain any Church officer, (saith) that be first a place void as by itself is, is utterly unlawful: and so the ordaining of many Ministers or more, and increasing of wandering Preachers, is contrary to the word of God. *Minimam ad 30 numerum*

An objection.

They will have something to say for every action they do, be it never so thankfull: That which they alledge for this, is, that Paul and Barnabas did wander.

The answer.

The Apostles office (and so the Evangelists as assistants unto them) was to preach the Word, and plant Churches in every part of the world: but the order that they left is a precedent for us, which is that every Church have their proper Officers, and that there be no other elsewhere to be found.

Our assertion.

Every Church officer, ought to execute the office committed unto him, with all faithfull diligence, and consequently be continually resident upon his charge, *7. C. book 1, page 65.*

Their assertion.

They deny not the proposition, but the consequent that is inferred upon it, as appeared by their writings, *1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and by their daily practice in giving dispensations for many Benefices. Therefore we alledge to prove the necessity of perpetual residence, and the unlawfulness of nonresidence be these three following.

1. A Shepherd hath a flocke to the end to feed it continually. The Minister is a shepherd, and his charge a flocke: Therefore he ought to feed it continually, and consequently to be perpetually resident, for how can he feed them from whom he is absent?

2. Where God doth place any man, there his continuall travaile is needfull, for God is most wise in disposing every thing: But God placeth every right Minister over that people, which is his charge. Therefore his continuall travaile is needfull there, and consequently he may not discontinue.

3. Flockes that are in danger, are (by careful Shepherds) watched night and day, *Lam. 1. 8.* Every Congregation is a flock in danger, for the enemy goeth about like a roaring Lyon, *1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

every congregation is to be watched night and day by the Minister thereof, and consequently he may not be non-resident.

4 If his duty to them requireth so much travaile, as may continually set him on work, then may he not be non-resident: But it is evident (that it doth so) to all them that either know by the word of God, what study, prayer, doctrine, exhortation, &c. be required of him, or maketh any conscience of giving account for the souls committed to their charge: Therefore may not they be non-resident.

5 If the Minister cannot apply himselfe fruitfully, to the capacity of his people, unless he have particular knowledge of their disposition, and capacity, then is it not lawfull for him to be non-resident: for by continuall residence among them, hee may know them and not else: But the former is true, as the small knowledge that the people get by generall teaching, doth evidently declare: Therefore it is not lawfull for him to be non-resident.

6 If the Ministers of the Gospell, be as narrowly tyed to their charges, as the Priests under the law, then may they not be non-resident: For they were alwayes ready in the Temple, to answer the doubts, 1 Sam. 1. 9: But it is cleare that they are, because men are now as hardly trayned unto godlines, and the enemy is as wrathfull as he was then: Therefore they may not be non-resident.

7 If the Minister must be an example to his people, then must he be daily present with them, that they may behold him: But the former is true, 1 Tim. 4. 12. Therefore is the latter true also.

8 He whom the sheepe are to follow in and out, and must know by the voyce, ought to be continually among them: A good Minister of the word is such a one, John 10. 4. Therefore he must be resident among them.

9 None can be alwayes ready to feed his flock, that is absent from it: Every Minister must be alwayes ready to feed his flock, because it dependeth upon him, 1 Pet. 5. 2. Therefore every Minister is to be resident with his flock.

10 He that must take heed to his flock, watch over it, and feed it, must be resident continually with it: Every Minister must doe so, 1 Thes. 2. 8. Therefore, &c.

11 If Satan be the cause of non-residence, then is it utterly unlawful: But Satan is the cause of it, 1 Thes. 2. 17. 18. Therefore it is utterly unlawfull.

12 That which abridgeth the love of God to his people, and

## The true Government of the Church

comfort to the Minister, that same is unlawfull: But not to be resident doth both: Therefore it is unlawfull.

13 That which hindreth the loving familiarity that should be betwixt the Minister and his people, that same is unlawfull: But non-residence doth so, for it maketh them strange one to another, and argueth small love in him towards them: Therefore it is unlawfull.

14 To be absent from them that have interest in us, and continuall need of us, is unlawfull, which wee can see to be true in our servants, &c: But the congregation hath an interest in the Minister, and continuall need of him: Therefore it is unlawfull for him to be absent from them.

15 If the Priests might not dwell farre from the Temple, then may not Ministers be non-resident: But the former is true, as appeareth by this; that they had houses builded close to the Temple. 1 Chron. 28. 13. Therefore the latter is true also, seeing the residence of the one is as needfull as the other, as appeareth in the sixt reason.

16 Let no Clerk be placed in two charges, for it is filthy merchandise, and no man can serve two Masters, and every one must tarry in that place wherunto he is called.

17 *Damasus* compareth them that set over their charges to others, to harlots that put out their children, that they may give themselves to lust the sooner.

18 It was ordained that none, either Bishop or Elder, should goe from Citie to Citie.

Therefore, if a Minister have the charge of a flock committed unto him, to the end to feed it; if God place men, to the end to have them there employed; if flocks in danger have need of continuall watch; if the Ministers duty to his flock requireth all that travaile that hee can performe; if hee cannot be fruitfully profitable unto them, without continuall residence; if his residence be as strictly required as theirs under the Law; if hee cannot be a patterne unto them without he be resident; if they cannot follow him, nor know him if he be absent; if he cannot be always ready to feed his flock, unless he be there; if he cannot take heed to them, feed them, and watch over them, without his presence; if Satan be the Author of non-residence; if his absence abridge Gods love to them, and comfort from himselfe; if absence be an hinderance to the loving familiarity that should be betwixt him and them; if they have interest in him, and continuall need of him; if hee may no more be absent

*Council Nice  
canon 15.*

*Council Irem. 2.*

*Theodore lib. 1.  
cap. 19.*

*The conclusion.*

## Influenced by Christ.

then the Priests dwell from the Temple; if the Council of *Nice* did upon good grounds forbid it; if absence be like to the practise of a harlot; if it be not lawfull to goe from place to place; then is non-residence unlawfull, and the practise thereof contrary to the word of God.

The belly (for which non-residence is defended and practised) hath no cares, therefore it is that they heare not these evident sounds; yet have they very little to say for it, so grosse is the error thereof; so much as hath any shew of reason, is here set down and answered.

*Objection.* Two Parishes may be united, why then may not one have charge of them both before, when they be two.

*Answer.* Because one shepherd may keepe one flock though it be great, but he cannot keepe two, being very little, and going in divers pastures; againe, one man may have so many flocks as hee can lead in and out every Sabbath, to the extreimes of Religion, which is very plaine that hee cannot doe, to more then one congregation.

*Objection.* Parishes were divided by men, as especially by *Demus* the Monk, Pope of Rome.

*Answer.* That is untrue, for the Apostles divided the Church into congregations, and placed Elders over every one of them, as the whole course of the Acts and Epistles of the Apostles proveth; and *Whitgift* confesseth page 250. Therefore these misse, notwithstanding non-residence, must needs be unlawfull: and certainly those that have any sparkle of conscience, feare of God, or love to their flocks, will never defend it, much less enter into the practise of it.

## CHAP. III.

It belongeth to the Church, to make choise of those Officers which Christ would have placed in the same: *T. C.* a booke, 1 part, page 193. *Ecclesiast. Discip.* fol. 40. and *Whitgift* confesseth it, page 164. Our assertion.

They deny this, as their denying of all the arguments that bee brought for it doth prove, *Whitgift* page 154. 166, &c. and their practise of allowing patrons, and allobeing such themselves doth evidently declare.

If the former be proved true, then the latter must return to *Apology*, which is thus declared.



## The true Government of the Church

*Act. 1. 20.*

1 That which was the continuall and constant practise of the Church in the time of the Apostles, that same is to be followed for ever, which appeareth by this, that the ordinances given from God by *Paul*, *1 Tim.* 6. 14. are enjoyned to be kept untill Christ come to judgement: But it was the constant, and the continuall practise of the Churches, then to have a stroke in the choise of their owne ecclesiasticall Officers, *Act.* 1. 26. where the Apostles presented two, to the peoples liking: whereof God was to be prayed unto, to make one an Apostle, *Act.* 6. 3. where the Church is willed to chooise their Deacons, and *Act.* 14. 25. where they gave their consent in the choosing of their Elders, by the stretching forth of their hands: Therefore it belongeth to the Church to chooise their own Church Officers.

*Numb. 8. 9.*

2 If the people had an interest in the liking of their teaching Levites, (which were of the tribe of *Aaron*) then much more must the people now, for there was greater likelihood, that they were sent of God, then any of the common sort of men: But the former is true, as appeareth by the manner of the setting of them aside unto that office in the law: Therefore must the latter needs be true also.

3 That which pertaineth unto all, ought to be approved of all the congregation: But every Ministry in the Church, pertaineth to all the congregation: Therefore, authority to approve of them, pertaineth to all the congregation.

4 That election which is most effectuell to bring the people to obedience, is of all other the best, and to abridge it, is unlawfull: But election by common consent, is most effectuell to bring the people to obedience, when they shall see him teach or rule, whom they themselves have chosen: Therefore election by the Church is the best, and all other kinds of elections unlawfull.

5 That election which procureth greatest reverence of the people to their teachers and rulers is meekest, and all others unlawfull: But for the people to consent in the election of their Governours, procureth greatest reverence, in their hearts towards them: Therefore election by the people is the best, and all others be unlawfull.

*Testimonies of the ancient Writers.*

*Cyprian book 1.  
Epist. 3.*

6 The Minister should be chosen (the people being present) in the eyes of all, and should be by the common judgement, and testimony approved worthy and fit, &c. Therefore this is the lawful vocation by the word of God, where those which are chosen, be appointed by the consent and approbation of the people. For whi

also, he bringeth divers authorities out of the Scriptures.

7. That is truly and certainly a Divine election of a Bishop, *Ambrose Epist. 82.* which is made by the whole Church.

8. Let the people have authority to choose their Clerkes and Ministers. *Ierome ad Rufinum.*

9. They runne (speaking of the life of the Clerkes) to Bishops *ad Neposianum.* suffragans certaine times of the year, and bringing some summe of money, they are anoynted and ordained, being chosen of none; and

afterward the Bishop without any lawfull election, is chosen in huggermuger of the Canons, or Prebendaries onely, without the knowledge of the people. *This is right our English fashion.*

10. In the Oration of the death of his Father, approveth the election by the people, at large, and constteth them that would hinder it. *Nazianzen.*

11. When he appointed *Eradius* to succeed him, saith, it was the approved right and custome, that the whole Church should either choose or consent unto their Bishop. *Augustine.*

12. *Anthemius* choosing a Bishop without the peoples consent, filled all *Armenia* with sedition. *Basel Epist. 38.*

13. Why did *Peter* communicate the election with the Disciples? lest the matter should have turned to a braule, and have fallen to a contention. *Chrysost. in act.*

*Testimonies of generall Councils.*

14. It is meete that you should have power, both to choose, and to give their names that are worthy to be among the Clergie, and to do all things absolutely according to the lawes and decrees of the Church, and if it happen any to dye in the Church, then those which were last taken, are to be promoted, to the honour of him that is dead, if they be worthy, and if the people choose them. *council Nicen. test Theodoret.*

15. Let the people choose, and the Bishop approve, and seale the election with them. *The same Cou test hist. tripart. lib. 2.*

16. In an Epistle to *Damasus*, *Ambrose*, &c. saith, wee have ordained *Nectarius* Bishop of *Constantinople*, &c. the whole Citie decreeing the same; and *Flavianus* was appointed Bishop of *Antioch*, the whole Citie appointing him. *Council. Confess. test tripart hist. lib. 9. cap. 14.*

17. When he hath bene examined in all these and found fully trusted, then let him be ordained Bishop, by the common consent of the Clerkes and lay people. *Council Carthag. can. 1.*

18. Let not him be counted a Priest in the Church, whom the people of that Citie where he is, doe not choose. *Council Tolosan. test dist. 31.*

# The true Government of the Church

canon. 19.  
Canon. 19.

19. If any Bishop after the death of his Predecessor, be chosen any, but of the Bishops of the same Province, and of the Clergie and Citizens, let another be chosen: and if it be otherwise, let the ordination be void and of none effect.

## Testimonies out of the Emperours Lawes.

Institution in cod.

20. Following the doctrine of the holy Apostles, &c. we ordaine, that as oft as it shall fall out, that the Ministers place shall be void in any Citie, that voyces be given of the Inhabiters of the Citie, that he (of three which for their right faith, holinesse of life, and other things, we most approved) bee chosen to the Bishopricke which is most meete of them.

Carolus Magnus dist. 63. de synod. et canon. num.

21. Being not ignorant of the holy Canons: that the holy Church should use her honour the more freely, we assent unto the Ecclesiasticall order, that the Bishops be chosen, by the election of the Clergie and people.

Lodovicus Caroli filius.

22. He decreed, that he should be Bishop of Rome, whom the people of Rome should consent to choose.

Platina in vita Andriani secund.

23. Lodovick the second, commanded by his Letters, the Romans to choose their owne Bishop, not looking for other me voyces, which (being strangers) could not so well tell what was done in the Common-wealth, where they were strangers, and that it appertained to the Citizens.

Idem in vita Leonis octavi.

24. Let the people (saith Ordo the Emperour) choose and I will approve it.

## The testimonies of the new Writers.

25. The new Writers, as Musculus, in his common places, the title of Magistratus Bullinger upon 1 Tim. 4. Calvin. Justini Boetii 4. chap. 3. set. 15. Harmon. confess. Helvet. cap. 18. and many others are on our side in this behalfe.

26. If there be none that write against it, but the Popists, and arguments used against it, but those which be borrowed out of Popish writers, then doth it belong to the Church to choose the owne Church officers: but the former is true, as all that doe read them that write of this argument doe know, and as is manifest, comparing Pighius, Hofius, &c. with Whigge: Therefore the latter is true also.

The Conclusion T.C. 2.  
book 1 part.  
page 212.

Therefore seeing the interest of the Church in choosing of the Church officers, is grounded upon the word of God, both in commandment, and continuall practice, both in the Old and New Testament; seeing it is warranted by the light of common reason

seeing it is commended unto us, by the manifold practise of all ancient times, so long as any superstition remained, not only in the times of persecution, but also of peace; seeing it hath bene confirmed by so many generall Councils, and ratified by the Decrees of so many Emperours; seeing it hath such a cloud of witnesses, both of ancient and latter times, of the best approved writers; seeing none doe set themselves against it, but the Papists, as they that invade it only with the same weapons that are latched out of the Popes Armory, it must needs follow, that it belongeth unto the Church to choose their Church officers: and that the taking away of this freedom, abridgeth the liberty that Christ hath endowed his Church withall, and bringeth her into great bondage, as *Museus* truly affirmeth.

*Their objections against these things are these.*

1. *Object.* They were then under the cross, few in number, and therefore it was easily knowne who were fit.

*Ans.* The Gospell was dispersed thorowout all *Asia*, *Africa*, and much of *Europe*, and they could lesse keepe together, or meete, and therefore that maketh rather for us.

2. *Object.* Wee have many hypocrites, to whom it were dangerous to commit such waighty actions.

*Ans.* It is true, that we have many; but it is a principle in hypocrites, to be forwardst in such publique actions, that they may get fame thereby.

3. *Object.* They had knowledge to do it, but our people be ignorant.

*Ans.* We should also find our people to have knowledge, if they had teaching; but howsoever they choose, they cannot have worse then ordinarily are chosen by the Bishops and Patrons.

4. *Object.* The Church was not then established.

*Ans.* That is untrue, for though it wanted the help of Magistrates, yet the Apostles could and did better establish without them, then we can with the help of them: but if this order might be altered, it had bin fitter then, for now the Magistrates may command the differences of the Elders, which help shew they lacked.

5. *Object.* Drunkards, Papists, &c. will choose them that be like themselves, and we know the best disposed be alwayes the fewest.

*Ans.* Such are not of the Church, but without, 1 *Co.* 5. 12. and therefore are not to meddle in any holy action: but if the people should choose an unmeet man, the Eldership that governeth the

## The true Government of the Church

action, is to reforme them: besides this, if Gods order had her place, the Schooles of the prophets would send them none, (for the Ministers especially) to make choise of, but meet men, that whomsoever they rooke, he should be found sufficient.

6. *Object.* Paul commandeth, *1 Tim.* 5. 22. to lay his hands on no man rashly: therefore one did it.

*Answer.* He teacheth what to doe for his part, and though others would be rash, yet he should not joyne with them in it, as appeareth in the latter end of that same verse, for that is ascribed unto him, which also belonged unto others, because he was the director. *Calvin* and *Musculus* expound the place so.

7. *Object.* The Councell of *Laodicea* decreed that the people should not elect.

*Answer.* That is, as *Calvin* taketh it upon *Acts* 16. they might not elect alone, without the direction of some grave and good Minister, which should be the manner in the elections, that (according to Gods word) we desire.

### CHAP. V.

**N**One is to be admitted unto any publike office in the Church, untill he be thorowly examined by the Eldership, both concerning his state of Christianity, and ability to that place where he is to be called, *7. Civ. book, page 38. Dist. Ecclesiast. fol. 46.* The think one may doe it, as appeareth by the Booke of ordering, *Exhortation, page 134. & 135.* and their slight passing it over, thorow the Archdeacons hands.

*The former is proved, and the latter disproved thus.*

1. Those that are to ordaine, must have particular knowledge of the parties to be ordained, (or else they breake the rule prescribed them, *1 Tim.* 5. 22.) which cannot be without examination: But the Eldership is to ordaine every Church officer, as shall appear in the chapter of Ordination: Therefore it belongeth to the Eldership to examine, &c.

2. The matter of greatest importance in the government of the Church, must be done by the most able Governours of the same: approving or disapproving of Church officers, is the matter of greatest importance, because the consequence of ruling well is the best, or all the worst: and the Eldership is the Senate of most able Governours in the Church, as shall appear in the Chap. of Eldership. Therefore the Eldership is to examine, &c.



1. The way whereby a mans insufficiency is best espied, and his ability discerned, is the strictest to examine them that are to be admitted: But by the Eldership (consisting of divers) his insufficiency is best espied, and his ability best discerned, for the common proverb telleth us, that many eyes doe see more then one: Therefore it belongeth to the Eldership, &c.

2. They are to examine Church Officers, that are least subject to be blinded with partiality: But the Eldership is least subject to partiality, both for that they be many, who are not so easily over-ruled by affection or favour, as one, as also (and that especially) for that it being the Lords owne ordinance (as shall appear) we are to persuade our selves, that his spirit shall guide them: Therefore it belongeth to the Eldership, &c.

3. The way that was used in the Apostles time in examining, is for us to be followed, unlesse some reason out of the word to persuade the conscience, can be alleadged to the contrary, which none have ever yet done: But many used in the Apostles time to examine, as appeareth in choosing out one to be in the place of Judas, *Act. 1. 23. 23.* and fit men for Deacons, *Act. 6. 3.* whereof the Governors especially were some, for that they were to ordaine upon knowledge, as is said in the first reason: Therefore it belongeth to the Eldership, &c.

4. They whose testimony the people may best credit, are to examine them that are to be admitted: But the people may best credit the judgement of a company of able and sufficient men, which in Eldership rightly established must needs be: Therefore it belongeth to the Eldership, &c.

5. Examination belongeth unto them which may most persuade the people of his sufficiency, and so procure greatest reverence unto him in his place: But the examination by the Eldership doth: Therefore it belongeth to the Eldership, &c.

Therefore if they that are to ordaine, must examine: if it be a matter of greatest waight in the government of the Church, and if the most able to dispatch it, if by them his sufficiency or insufficiency be best found out, if they be hardliest carried away with affection or partiality, if the examination was such in the Apostles time, if the people may (in reason) give most credit to the examination that is by such, if that kinde of examination perswade the people best of his sufficiency, and procure him greatest reverence in his place: then must it needs follow, that it pertaineth to the Eldership to examine those that are to be admitted to any office in the Church.

# The true Government of the Church

There is nothing objected against this, that both any shew of reason in it, and therefore it were needlesse to set any thing downe.

## CHAP. VI.

**B**Efore consent bee given to any man unto any calling in the Church, it must appeare (by sufficient triall, and due examination) that he is qualified with those gifts, that the word of God requireth in one of that place, *Discipl. Ecclesiast. fol. 44. T. C. 2. book 1. part. page 368.* and in many other places.

They gain-say this in two points: first, in maintaining their reading Ministry: secondly, in governing the Church, by their Commissaries and Officials: which both shall be overthrowne, wee prove these two propositions following, to be true by the word of God.

The 1. proposition.

No man ought to be received unto the Ministry, but such as be able to teach the truth, and convince the gain-sayers.

The 2. proposition.

The Church ought not to be governed by Commissaries Officials and Chancellours.

The 1. proposition is thus proved.

1. Hee that may be received into the Ministry, must be able to teach the people, whatsoever Christ hath commanded, *Mark. 16. 28.* Only he that is able to teach the truth, and convince the gain-sayers, can teach the people whatsoever Christ hath commanded. Therefore none must be received into the Ministry, but such as be able to teach, &c.

2. That which is to be done conditionally, may not be done, if the condition be not kept: Men are to be received into the Ministry conditionally, that is, if they be unreprouceable, *Ti. 1. 5. 6.* Therefore if they be not such as be there described, they may not be received: and consequently, none may be received, but such as be able to teach, &c.

3. That which cannot be done without the manifest breach of Gods commandment, may not be done at all: To receive any that be not able to teach, is a manifest breach of Gods commandment, *1 Tim. 3. 2. Tit. 1. 9.* Therefore no man ought to be received into the Ministry, that is not able to teach, &c.

4. They whom the Lord refuseth to be his Ministers, may not be received into the Ministry: for the Ministry being the Lords service, we may admit none to labour therein, but only such as he hath given liking of, by the rule of his word: The Lord refuseth of his Ministers, all such that cannot teach, *1 Tim. 4. 6.* Therefore

is not able to teach, may not be received, and consequently none may be received, but those that be able to teach, &c.

6 He that may be admitted into the Ministry, must be able to divide the word of God aright, *2 Tim. 2. 15*. Only he that is able to reach and convince the gain-sayers, can divide the word of God aright: Therefore none may be admitted into the Ministry, but hee that is able to teach, &c.

7 He that may be admitted into the Ministry, must have a treasury, furnished with old things and new, and must be able to bring it forth as occasion shall serve, *Mark. 4. 22*. Only hee that is able to teach, &c. is such a one: Therefore only he may be admitted, &c.

8 He that can espy the enemy, & give warning afore-hand how to resist him, may be received into the Ministry, *Ezek. 33. 7*. None can espy the enemy, and give warning afore-hand how to resist him, but he that is able to teach, &c. Therefore none may be admitted into the Ministry, but he that is able to teach, &c.

9 He that leadeth himself, and his people into hell, may not be admitted into the Ministry: He that is not able to teach and convince the gain-sayer, leadeth himself and his people into hell, *Math. 18. 17*. Therefore he that is not able to teach, &c. may not be admitted into the Ministry.

10 He that preacheth not, but holdeth his peace, murdereth.

11 He that preacheth not, is not sent, and so hee begeth no faith in man.

12 In that *9. Plant* requireth that a Bishop should be wise, he barreth those, that under the name of simplicity, excuse the folly of Ministers.

13 We condemne all unmeet Ministers, not endued with gifts necessary for a shepheard that should feed his flock.

Therefore, if a Minister must reach unto his people all that Christ hath commanded; if none may be made Ministers, but conditionally, if they be qualified with gifts meet for the same; if preaching Ministers cannot be made without the manifest breach of the commandment of God; if they may not be made Ministers, whom the Lord saith to have; if every Minister must have a treasury well furnished, and be able to bring forth of it when need requireth; if every Minister must have skill to see the enemy, and to give warning afore-hand how to resist him; if unlearned Ministers draw their people to hell as for them; if he that preacheth not, be a murderer; if he be sent, and do no good; if hee be barred from the Ministry; if he be unlearned, is not to be in such a place: then must it

August. lib. de  
pess.  
Gregor. 1. epist.  
33.  
Irenaeus ad Osi-  
cumminum.  
conf. Melvies.

## The true Government of the Church

needs follow, that none may be received into the Ministry, but such as be able to teach the truth, and so convince the gain-sayers.

Many are the arguments that be alledged to this purpose, and many more may be alledged, (for the whole course of the Scriptures teach therunto) the testimony of all sorts of Writers, is very plentiful for this purpose: yea of the very Canon law, (as the Author of the *Abstrakt* hath learnedly proved) and yet doe not our Prelates rest in the same, but have set themselves (though in a silly manner) against it, in this sort that followeth.

1 *Objection.* There must be reading in the Church, therefore a reading Ministry. *Whigist page 252.*

*Answer.* By that reason we must have an Officer for every particular action, for there must be breaking of bread in the Church, and pouring of water: but it followeth not, that therefore there must be one, whose Office must be only to break bread, or to powre water.

2 *Objection.* It is better to have Readers then none, for Preachers cannot be had for every congregation.

*Answer.* It is not better, for if they had none, they would seek for him that they should have; whereas now, they that have a Reader only, think themselves in case good enough: but if there be such want of Preachers, why are so many of the most diligent and able ones, turned out?

3 *Objection.* It is impossible to have Preachers every where, and such can be had, must be taken.

*Answer.* Sometimes yea say all is well: and is it now impossible that our State should obey the Lords ordinance, this is the greatest disgrace to it that can be: and yet it followeth not, for no necessity may warrant us, to violate the decrees of the highest.

4 *Objection.* It were uncharitable to turne them out that have Readers, for so they, their wives and children might beg.

*Answer.* This is to sell mens soules for morsels of bread: shall we rather feast the begging of three or foure, then the damnation of a thousand? but they may be otherwayes provided for; they need not beg, many of them may returne to their occupations againe.

So that all these objections notwithstanding, the conclusion remaineth sure, which is grounded upon so many certaine and unmovable foundations.

*The Church ought not to be governed by Commissaries, and Officers, and Chancelours.*

1 They which are no Elders of the Church, have nothing to doe in the Government of the same, 1 *Tim.* 5. 17. These Chancelours

The 2. proposition is thus proved.





## The true Government of the Church

They say it ought to be done by the Bishop alone, *whilome page 196*  
their daily practise doth likewise shew it.

The former is proved, and the latter disproved by these reasons following.

1. As Church officers were ordained in the Apostles time, so must they be continually, for they did lay the plot, according whereunto the Church must be built unto the end: but they were ordained in the Apostles time by the laying on of the hands of the Eldership, *Act. 6. 6. 13. 2.* Therefore the Church officers must be ordained by laying on of the hands of the Eldership.

2. Church officers must be ordained by them that have warrant from the Word, to assure the parties ordained, that they are called of God: Only the Eldership hath such a warrant, *1 Tim. 4. 14.* Therefore they ought to be ordained by the Eldership.

3. Many of the sentences alledged before, out of Councils, Emperours Lawes, Histories, and sound writers both old and new, for election not to be by one, but by divers, speake also of ordination, and so are forcible to this purpose.

4. *Enagrinus* came to the office of a Bishop unlawfully, because one-ly *Paulinus* ordained him, contrary to the tenure of many Canons, which provide, that they should not be ordained, but by all the Bishops of the Province, or (at the least) by three.

5. When a Bishop is to be ordained, one Bishop shall pronounce the blessing, and the rest of the Bishops with the Elders present, shall all lay on their hands.

6. When a Bishop was to be ordained, the Bishops adjoining did ordaine him.

Therefore if Church officers were ordained in the Apostles time, not by one, but by the Eldership, consisting of many: if they be to ordaine that have warrant out of the Word, to assure the parties ordained, that they are called of God; if ordination by one Bishop be unlawful, and contrary to many canons of Councils; if the Bishops and Elders were to lay on their hands: lastly, if the Bishops adjoining were to ordain, then must it needs follow, that Church officers are not to be ordained by one man, but by the laying on of the hands of the Eldership. But they fight hard against this, because it maketh a main pillar of their kingdome, their chiefe grounds be these.

1. *Object. Paul and Barnabas* ordained Elders, where is no mention of any Eldership.

*Answer.* They are said to ordaine, because they being the chiefe persons, so in *Act. 15. 22* said to circumcise, which was the

*Theodoret.*

*book 5. cap. 23*

*Council. Car-*  
*thag. cap. 23.*

*Cyprian, lib. 1.*  
*cap. 4.*

*The Conclu-*  
*sion.*

## Instituted by Christ.

office, so say we, the Queen hath made a law, and yet not she alone maketh any.

2. *Objection.* Though it were so then, yet is it not so required now, no more then the community in the Apostles time.

*Answer.* There was no more community then (for they that thinke otherwise are in that point Anabaptists) then is to be required now, so that instance maketh for us.

3. *Object.* Examples are no generall rule to be followed.

*Answer.* Examples not contrarying any rule, or reason of the Scripture, be to be followed, as if they were commandements, so that notwithstanding any thing alledged to the contrary, it remaineth upon the former grounds most steadfast, that it belongeth to the Eldership to ordain those Church officers that are to be employed in the publike service of God.

## CHAP. VIII.

THE ordaining of Church officers must be done with humble prayer of the Eldership, and the Congregation, *Discip. Ecclesi. fol. 50.* Their unreverent beginning and proceeding therewith in a corner, is contrary to this: which is condemned by the proofs of our assertion by these reasons.

1. We are to behave our selves in these actions, as they by whom we have direction to doe them, have set us an example: But the Apostles and Elders, when they ordained Church officers, did alwayes commend the action to God by prayer, together with those congregations, over which they placed them, *Act. 6. 6. & 14. 23.* Therefore the ordaining of Church officers must be done by humble prayer of the Eldership, and Congregation.

2. The greater the action is that is in hand, the more careful must they be that have it in hand, to humble themselves by prayer, for the Lords assistance therein: But this ordaining of Church officers, is an action of most weighty importance: Therefore they that have it in hand (which be the Eldership to ordain him and Congregation to receive him) ought to humble themselves in earnest prayer before hand.

3. They that shall have part in the comfort, or discomfort of the action, are to joyne together in prayer unto God for the better event, and against the worse: but the Eldership and people, shall both have part in the event of the action: Therefore they are to joyne together in humble prayer before hand.

## CHAP. IX.

**C**Hurch officers must be ordained by laying on of hands, in this they agree with us, concerning the ceremonie it selfe, albeit neither in the parties by whom, nor on whom it must be conferred. The profit of this Ceremonie appeareth in reasons following.

1. That which stirreth up every partie to pray with more fervencie, is profitable to be used: But such is this Ceremonie, for it affecteth the ordainers, when they seele him for whom they pray; and the ordained when he feelleth a calling and charge from God (as it were) sensibly comming upon him, and the congregation, when they see him separated from the rest, by whom they shall reape much comfort or griefe: Therefore the use of it is very profitable.

2. That which helpeth forward the party ordained in his care, to walke with a good conscience in his calling, is profitable to be used. Such is the imposition of hands, for both it declareth unto him, that he is separated of God for that purpose, and also giveth him hope, that his hand who allotted him therunto, will alwayes assist him in the course of that calling: Therefore it is of a profitable use.

3. That which worketh a more acknowledgment of Gods ordinance in the hearts of the people, is profitable to be used: such is the laying on of hands, for it declareth unto them, that the Lord hath placed him in that Calling over them: Therefore it is profitable to be used.

Conclusion.

Therefore seeing the Ceremonie of laying on hands is forcible, to increase the fervencie of every partie, when they pray; seeing it assureth the calling to the party ordained, and giveth him an argument of good hope, for the blessing of God upon him in the course of the same; and seeing it procureth a more perswasion in the people, that he is allotted unto them from the Lord himselfe, it is evident that it is not a vaine and idle ceremonie (as many doe imagine) but of good and profitable use, in all ordinations.

## CHAP. X.

**T**He Lord hath ordained that there should bee one Bishop or Pastor (at the least) president over every Congregation, who are of equall authority in their severall charges, and in the generall government of the Church, *T.C. 1 booke, page 26. & 2 booke, 1 part, page 533.*

They maintaine contrary unto this, these two.

1. That one may have two or mo charges, and be absent from them, as their dispensations and practise doe prove.

2. That one Minister may have a sovereignty and Lordship over

1. One man may not have moe charges than he is able in any case to discharge: No man is able in any measure to discharge the duties that becoming to his flock: then one, having two, cannot discharge his flock, both in season and out of season: Therefore no man may have more Charges then one.

Reasons against the first proposition.

2. That which maketh an open entrance to the enemy to spoyle, cannot be lawfull: for one to have moe charges then one, maketh open entrance for the enemy to spoyle, for the Wolfe watcheth to devour, whilst the shepherde is absent: Therefore no man may have moe charges then one.

3. The which hath neither precept, nor precedent for it, either in Gods word, or any approved Writer, but onely from Antichrist is unlawfull: But such is the having of moe charges then one: Therefore it is unlawfull.

4. That which declareth a Minister to be more detrimous of the flocke, then to profit the flocke, that same is unlawfull: But such is the having of moe charges then one, for were it not for the gaine, they would thinke one a burden as heave as they could beare: Therefore it is unlawfull.

5. All the reasons that be alledged in the third chapter, against non-residence, are forcible to this purpose, for if he may not be non-resident, he may not have moe charges, unlesse he be willing to be quartered, that every charge may have a piece of him.

He reckoneth them among thieves, and their action to be therefore condemned by that commandement.

Therefore, if one man cannot in any tolerable measure discharge moe charges then one; if to have moe maketh an open entrance to the enemy to spoyle; if it have neither precept, nor precedent for it, but onely in the kingdom of Antichrist; if it declare the practicers to be more detrimous of the flocke, then to feed the flocke; if all the reasons that be alledged against non-residence be against it; Lastly, if it be plaine they say, that such must needs follow, that one may not have two, or moe charges.

Their objection (if such they be) are let down in the 2. chapter, and the answers unto them.

*The second Proposition that they hold is this.*

One Minister may have a soveraigne authoritie, and Lordship over his fellow Ministers; which is thus disproved.

The second Proposition that they hold, and reasons against it.

1. They may have their commission indifferently given them, without difference betwene one and another, are of equall authoritie, and

# The true Government of the Church

may not be one over another, which is the general sense of all Gods Ministers indifferently, as appeareth. *Matt. 23. 12. 20.* Therefore they are of equall authority, and may not have any dominion one over another.

2. That which Christ hath directly forbidden, that may not in any case be allowed, but is ever unlawful. But Christ hath directly forbidden, that one Minister should have dominion over another. *Matt. 23. 35. Luk. 22. 25.* Therefore one Minister may not have superiority or dominion over another.

3. They that may not be Lords over the people of God, may much less be Lords over the Ministers, for the Ministers be (in respect of the Ministry) above the people: but a Minister may not be Lordly over Gods people (as is testified by him on whom they would rather the greatest lordliness.) *1 Pet. 5. 3.* Therefore one Minister may not be Lord, or have superiority over another.

4. It is ordained, and is equall and right, that every mans cause be heard, where the fault was committed: and it is meete to handle the matter there, where they may have both the accusers, and witnesses of the fault; which sheweth that every Minister had authority over his owne flocke, and no other to meddle.

5. Bishops, wheresoever they be in all the world, are equall among our Bishops, or Parish Ministers and Preachers; Of none it can be said one is Lord, another is Servant: whatsoever belongeth to the Church, belongeth equally to all, saving that some are of better gifts than others, howbeit such gifts cause no inequallitie or Lordship in the Church.

6. In the Apostollike Church, the ministers of the Word, were none above another, and were subject to no head or president, &c.

7. The honour of a Bishop, being taken from the rest of the Ministers, and given to one, was the first step to Papacie.

8. Christ did most severely forbid unto the Apostles and their successors, primacie and dominion.

9. Equall power and function is given to all Ministers of the Church, and that from the beginning, no one preferred himselfe before another, saving onely that for order, some one did call them together, propounded the matters that were to be consulted of, and gathered the voyces.

Therefore, if all Ministers have their commission indifferently given unto them; If Christ have forbidden, that one Minister should have dominion over another; if no minister may exercise dominion over Gods people; if authoritie to handle Controversies, belongeth

30

*Ambrase  
Hid. out. Hider  
not allegory*

*Cyprian lib. 1.  
Epist. 3.*

*Luther adversus  
papae, a Satana  
fandas,*

*RODOLPHUS  
descent. hoc  
can. de minist.  
verbi.*

*The same up-  
on 2 Thes. 2.  
Causa Helvet.  
cap. 17.  
The same cap.  
18.*

*The Conclu-  
sion.*

*Good ynterdict  
edictio 2. are  
a. 1. 1. 1. 1.*



every severall congregation; If a Bishop and Parish Minister be all one, as in the Apostles time, no Minister was above another; If the superiority of one above another, was the first step to the Papacie; lastly, if they have equall power and function from the beginning; then must it needs follow, that no Minister may have superiority, or exercise dominion over another.

Their objections herunto (so many as are worthy any answer) be these.

1. *Object.* Christ *Mark. 30. 25.* forbiddeth onely ambition, and not dominion, as *Musculus* expoundeth it.

*Ans.* *Musculus* his judgement appeareth in the 6 and 7 reasons, the place is expounded against superiority by *Calvin, Bulling, Zwing, Gualter, Hemingius* &c. But let it be so expounded: that dominion is ambition, because it causeth a man to aspire above his fellow Ministers.

2. *Object.* The Greek word signifieth rule with oppression, which is the thing that is forbidden.

*Ans.* That is not so, for *Luk. 22. 25.* useth the single verbe *Karistia*, which signifieth simply to rule: the *sonnes of Zabedus* desired not to oppress but to rule, which desire he reproved.

3. *Objection.* Christ saith not, no man shall be so, but hee that will be so, desiring it.

*Answer.* But *Luke* saith, let the greatest be as your servant, and therefore that is but a silly shift.

So that their assertions being overthrown, and their objections answered, it remaineth, that we prove yet more directly, that the Lord hath ordained, that there should be a Bishop resident over every congregation; which is thus proved.

1. If a Bishop and Minister be all one, then must there be a Bishop over every congregation, for every man will confesse that every congregation ought to have a Minister: But a Bishop and a Minister is all one, as appeareth by this that *S. Paul* describeth not one quality for a Bishop, but it is also the quality of every good Minister; and also that hee describeth no other Minister but the Bishop: Therefore there ought to be a Bishop in every congregation.

2. *S. Pauls* Bishops and his Deacons were appointed to one place, as appeareth both in the description of them, and the practise of the offices: But the Deacons were in every Congregation, which appeareth *Phil. 1. 1. Acts 6. 3.* that Office being needfull every where; in that it continued so longer then the Office of Bishops, *Acts 14. 2. Jerome* *Contra Luciferianos*, &c. Therefore there ought to be a Bishop in every congregation.

3. That

A Bishop should be in every congregation.

2. That which Paul enjoined in 1 Cor. 12:13 to be practiced among the churches is that in consequence of this to ordain Elders every laity (2 Tim. 1:5), which are expounded in the next verse to be Bishops: Therefore there shall be a Bishop in every congregation.

4. Every Church should have her Communion Table, and every Church her Bishop.

Where there was found any worthy to be a Bishop, there a Bishop was appointed, and where there was not to furnish both Bishop and preaching Elder (for amongst the Doctor) there the Apostles made a Bishop, and left the Elders.

6. If a Bishop runs into a flunder, and many Bishops cannot be  
suddenly be gathered, his wife shall be heard of twelve Bishops &c.

7 If an Elder be accused, he may call six Bishops from the place hard by.

Stories make mention of Bishops of little Towns, as (a) *Sera* Bishop of the Village *Cuman* : (b) *Maria*, Bishop of a small Town called *Selicha* : (c) *Gregory*, Bishop of a small City, called *Nwacum* : (d) The Bishop of a Castle.

9 A Minister, that is to say, a Bishop, and (a little after) the Apostles plainly teach, that a Minister and a Bishop is all one, and (in *Titus*) a Bishop and a Minister are the same: and (as *Oecumenius*) with the ancient Fathers, Bishops, and Elders were all one.

10 D. Barnes (in his six Article) saith, I will never believe, neither can I ever believe, that one man may by the law of God, be a Bishop of two or three Cities, yea of a whole Country, for that it is contrary to the doctrine of St Paul, who writing to Timothy, commandeth that he should ordaine a Bishop in every Towne.

13 It is pite to see how farre the Office of a Bishop is degenerated from the originall in the Scripture; it was not so in the beginning, when Bishops were at the best, as the Epistle to *Thimothee* testifieth, I willett him, to ordaine in every Citie, &c. They know the primitive Church had no such Bishops as we have, untill the time of *Julian* the first.

Therefore, if a Bishop and a Minister be all one, if Bishops were  
be where Deacons are, who were in every congregation; if Pa-  
joyned Two to ordaine Bishops in every Citty, and if every Citty  
had but Bishops long since after the Apostles, as appeareth by the  
Similies of Consens, Histories, and learned Writers, both hold  
now, then must it needs follow, that there ought to be a Bishop  
every Congregation, &c.

**Ignatius and Phil  
Ladob.**

Epiphani. lib. 3.  
tom. 1. heres.  
75.

2 Concil. Car-  
thag. tom. 1. cap  
10.

3. Concil. rom. 4  
cap. 8.

(a) Kaufb. Bib. 9  
cap. 16.

(b) Threaded.  
lib. 5. cap. 4.

(c) Sec. 4.20  
(d) Quest. 16.

dist. 80.  
Jerome ad Euseb

**STAMP.**

Alt. and Mo  
numents, fol  
216.

Heper upon  
3 command.  
page 90.

The conclud  
fig.

CHAP. II.

Of the further revealing of the truth, God hath ordained, that there should be in the Church Doctors, whose office is to be employed in teaching of doctrine, and is an office different from that of the Pastour.

The latter part of this proposition, is the thing which especially they doe deny, which is thus proved to be true.

Those which the Apostle (in speaking of distinct officers) do distinguish one from another, are several and distinct one from another: But the Apostle doth distinguish the Pastour from teacher, one from another, Rom. 12. 7. 8. and Ephes. 4. 11. even as he distinguisheth man and woman. Gal. 3. 28. See the work of them both: Therefore the office of pastour and Doctor are distinct one from another.

As are the gifts that adorne offices, so are the officers themselves, for the execution of the office, consisteth in the employing of the gifts: But the gifts of the pastour and Doctor are divers, as appeareth 1. Cor. 12. 8. And by experience; for each hath an excellent gift in doctrine, and not in application, the others excell in application and exhortation, that are very good in delivering of doctrine: Therefore the office of a pastour and teacher, are distinct one from another.

Those that are to take a divers course in teaching are diverse, and different in their functions, for else why should they be employed to take a divers course: But the pastour is to take one course, and the Doctor another, for the one is to direct the people principally to exhort, and the other to attend upon doctrine: Rom. 12. 7. 8. Therefore the office of pastour and Doctor, be distinct offices the one from the other.

The Ecclesiasticall stories (especially speaking of the Church of Alexandria) doe usually make a difference betwixt the Bishop and the Doctor.

Cathedrall Churches have yet some few thereof left in England, who (besides the Bishop) have also one that readeth a lesson in divinity.

The distinguishing of them, make more for the building of the Church, then the uniting of them: then are they to be distinguished, and not made all one: But the former is true, as appeared before, that surely is a people brought to abound knowledge

of godlines, by him that instructeth in doctrine continually, & hardly are we stirred up to a zeal for rare of our duetie, though we be exhorted continually: which both should be with conference, if one man were to performe all: Therefore they are to be esteemed distinct offices, and not parts of one office, which one is to performe.

Therefore, if the Apostle Paul distinguisheth them one from another; if God doe usually bestow doctrine and exhortation upon severall persons, wherein each is found to excell, and be no body in the other; if the pastor be commanded to be one course in teaching, and the Doctor another: if Ecclesiastical histories doe usually distinguish them; if Cathedrall Churches have yet some steps left of the distinction: if a distinguishing them maketh more to the building of the Church, then to marke them: then must it needs follow, that the office of pastor and Doctor be distinct, and differre the one from the other.

CHAP. XII

**E**VERY congregation ought to have Elders to see into the manners of the people, and to be assistant unto the minister, in the government Ecclesiasticall. T. C. book 2. pag. 1. Dist. fol. 126. which they denie. Whitgift p. 627. And practise in keeping them out of the Church: but it is proved to be true, by these reasons following.

1. That which the Apostles established in every congregation, ought still to continue, seeing the Church must be ruled the same as wee, that it was ruled by then, and needeth as much assistance now, as it did then: But the Apostles established Elders in every congregation. Act. 14. 23. Which cannot be understood of preaching Elders onely; considering that the city of them was such, as Paul was constrained to send Timothy and Titus to great cities, which he could hardly spare to officiate: Therefore there ought to be such Elders, as onely to assist in government in every congregation.

2. Those which God hath ordained to help forward the building of the Church, ought to be in every congregation, and it may appeare that some congregation needeth not so much help, as Christ hath appointed: But Christ hath ordained such in the Church, for the helping forward of the building.

Church: 1 Cor. 12. 18. Therefore such Elders ought to be in every congregation.

That which being wanting, the body cannot be entire: and some must be in every congregation: But the Elders cannot be wanting, and the Church be an entire body. Rom. 12. 8. That every congregation should be. Rom. 12. 8. Therefore there ought to be such Elders in every congregation.

The word of God doe describe such Elders in the Church, then ought they to be in every congregation, which is clear by this, that every congregation hath need of them as well as any: and that every congregation must have all the officers of the Church: and that every congregation is equal dignity in the body of Christ: but the word of God doth inke in such Elders. 1. Tim. 5. 17. Therefore they ought to be in every congregation.

There is no Church, that can stand without her Eldership & scell.

It belongeth onely to the Bishop to baptize, and the Elders & Deacon may not do it, but upon the Bishops licence.

Neither Elders nor Deacon have right, but upon the Bishops commandement (so much as) to baptize.

Elders fell away thorough the ambition of the teachers.

Ualerius the Bishop did contrary to the custome of the Ecclesiasticall Churches, in appointing *Augustine* to preach, but an Elder.

After that *Arius* was convicted of heretic, it was decreed that Elders should no more preach.

The number of the Elders of every Church, ought to be increased, according to the multitude of the people.

Speaking of the Elders that were to assist the Minister, *Jerome* saith, that it is to fallen out of the Church, that the Elders doth scarce remaine.

Certaine of the people were joynd with the pastour, in the government of the Church, because the pastour was too much to doe all himselfe.

There were Elders, that did assist the Minister, in the government of the Church. &c.

*Augustine* confesseth, that in the Primitive Church, they had every Church certaine Seniors, &c. 6. 2. Let it then be the duty of the word, to inquire the conference, how it may be

Ignatius Trall.

Tertulius Bapt. dist.

Jerome contra Lucif.

Ambros. upon 1 Tim. 5.

Paulinus in vita Augustini

Socrat. l. 5. cap. 22.

Bucer de regno Christi book 1

Politarty upon Rom. 12.

The same upon 1 Cor. 12.

Calvin Institut lib 4. cap. 3.

sect. 8.



*The true government of the Church.*

16. If the platforme set downe to Timothy and Titus be for all Churches, then must Elders be in all: for these Elders are there described: but it is a platforme for all Churches, and to the end of the world. 1 Tim. 6. 14. Therefore they ought to be in every congregation.

17. That which is contained in every Ministers commission to teach and practize, must be in every congregation: but ordination and practize of that office, is in every Ministers commission, Mat. 28. 20. Or else they ordained Elders without warrant from Christ, which none dare affirme: therefore there must be Elders in every congregation.

18. Wheresoever a bishop must be, there must also the Elders be, which appeareth by this, that where the one is described there is the other also: but a Bishop must be in every congregation, as I have proved sufficiently in the 10. Chap. Therefore there ought to be Elders in every congregation.

19. If the Apostles laboured for uniformitie in the things, and established in all Churches, one order, then must there be Elders in every congregation, for they were in fact as all men doe confesse: but the former is true, as not onely the view of their practise declareth, but also the Apostles express words. Thus I teach in all Churches: Therefore the latter is true also, that in every congregation there must be such Elders.

Therefore if the Apostles established Elders in every congregation; if Christ hath esteemed their helpe needfull to further the building of his Church; if without them a congregation cannot be entire: if the word of God say that they ought to be in the Church, if it was continued so long after the Apostles time: and be approved by the testimony of many learned, both old and new writers, and confirmed by the greatest adversary unto them, if they be within the compasse of every Ministers commission; if they are to be wheresoever a Bishop must be: if the Apostles established uniformity, even in the meanest things; then must it needs follow, that there ought to be such Elders in every congregation, as are to assist the Minister in the government of the same.

They confesse it was so in the Apostles time, but seeme to say somewhat that it cannot be under a Christian magistrate thus:

1. Of old, God hath given the Sovereigne authoritie over

reach to the Christian Magistrate, which these Elders would

No more then the Elders abridge the Government of David over Israel; for his Government is temporall, and

Objection. *Galat* upon the 1 *Cor.* 5. denieth it to be need-  
under a Christian Magistrate.

Answer. *Galat* denieth excommunication under a Chris-  
tian Magistrate, but is as partial in this argument.

Objection. The Prince hath the authority that the Elders

There is no other, then to say the Prince hath authority  
to preach the word, &c. for these be things, that his high au-  
thority must see done, but he may doe none of them himselfe.

But there bee many reasons which may be alledged, to  
prove that they are (at the least) as necessary under a Christian  
Magistrate in these dayes, as they were in the time of the A-  
postles, as namely these.

The lesse able that Ministers are to direct their people in  
the word of godliness, the more neede they have of the as-  
sistance that God hath shewed them in his word: But Ministers  
are now lesse able (especially under Christian Magistrates, when  
they are overtaken with ease and peace, which quench good  
things) then they were in the time of the Apostles: Therefore  
there is as great (if not greater) neede of Elders now, then was  
in the time of the Apostles.

If Christian Magistrates bee to maintaine the order that  
Christ hath set downe for the government of his Church, then  
there must be Elders in it under a Christian Magistrate, for El-  
ders are appointed of 1 *Cor.* 12. 8. But Christian Magistrates  
are to maintaine the order that Christ hath set downe for the  
government of his Church, *Mat.* 18. 17. Therefore there must be El-  
ders in the Church, under a Christian Magistrate.

If the rule of Christ cannot bee perpetually observed, sell  
the Church, unless there be Elders, then must there be such  
under a Christian Magistrate: But the former is true, for by the  
Church is meant the Senate of Ministers and Elders, as  
is proved in the Chapter of Excommunication: Therefore  
there must be Elders, under a Christian Magistrate.

Reasons proo-  
ving Elders as  
necessary un-  
der a Christian  
Magistrate, as  
in the Apostles  
time.

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The same  
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upon

P. Martin

Christ  
life

Deacon  
and

...the provision for the poor. ... Therefore the  
... the Deacon, is only to attend upon the distribution  
... the poor, from the liberality of the Salary.  
... That which the Apostle maketh in ordinary and common  
... office from others in the Church, must be attended upon by  
... in the same office, and not be intrusted with any  
...; but the Apostle Rom. 12. 8. maketh distinction in  
... Such an office as is intrusted by the  
... Affairs, &c. Therefore the Deacon's office must be  
... and consequently, a constant office in  
...  
... the Apostle found themselves insufficient for  
... can no man now discharge in any tolerable measure, for  
... then any man be intrusted with any  
... the Ministry of the word  
... into the poor's life. ...  
... discharge the office of a  
... and consequently, the Deacon is to  
... upon distributing only.

... the Ministry of the word being perfect, without the  
... may yet meddle in the same, for how man  
... labour, in that wherein there is no need of him:  
... of the word, where the severall Mi-  
... wherein the Deacon  
...  
... the Deacon may not meddle with the Ministry of the  
... must be applied to the Church's  
...  
... there be no quality required in the  
... which is proper to the Ministry of the  
... with the same: but the same is  
... 8. Therefore the Deacon is  
...  
... the Deacon's office, to attend upon the  
... of the word and Sacraments, then it is  
... of the pastor, for that the doing of both, requirith  
... then the one: But it is not a greater but interior  
... to the pastor, as appeareth by all those places, wherein  
... they

# The true government of the Church

they are described, that the Deacons be not to be called the Authors, therefore his office is not to be called the Authors, and consequently he must attend upon the Deacons.

6. Council.  
constant. cap.  
16.  
2. Council. vs.  
sent. Can. 4.  
Christof. upon  
Acts. 6.

7. Deacons are Ministers of the Church, and not of the Bishop.

8. The Ministers likewise the Deacons shall make the names of the Father.

9. The Deacons have neede of great wisdom, through the preaching of the word, bee not contented unto them, and further, it is shewed that they doe both the office of preaching, and caring for the poore, considering that they bee not able to doe the same.

Hulling. de card  
7. Ser. 2.

10. Although the goods of the Church be not to be divided, there were besides the Deacons, Overseers, Archdeacons, and yet the Deacons remained still, to be charged for the poore, and were likewise mingled with the Bishops, or Priests, and with the order of them who taught.

Bucer de reg.  
Christ. 14.

11. The Office of Deacons is not religiously kept in the Church, until it was driven out by the Church.

The same de  
reg. &c. and  
upon Ephes. 4.

12. This Office, must of necessity be restored to the Church, if the Synod (for hee speaketh in the behalfe of our Church) will receive the Discipline of the Church.

P. Mart. rom. 12

13. Speaking of these Deacons, lamenteth the Church, if it is fallen out of the Church, that the name doth for remaine.

Calvin. Insti.  
lib. 4. cap. 3.  
sect. 9.

14. Describing the Deacons of the Apostles Church, that wee after their example sought to have like.

Beza Confes.  
cap. 5. sect. 23.

15. The office of distributing the goods of the Church is an ordinary function in a Church lawfully constituted, the which Seeing things had called and done still.

16. The office of distributing the goods of the Church is an ordinary function in a Church lawfully constituted, the which Seeing things had called and done still.



Therefore if *Archdeacons* and the rest were employed, easily in distributing the goods of the Church; if the *Apostles* make the Deacons office an ordinary and distinct office from all others in the Church; if the *Apostles* were not sufficient for the ministry of the word, and distributing, if the ministers of the word be perfect without the Deacons, if in the description of the Deacons, no quality be required, that is proper to the ministry of the word; if to deal in both would make the Deacons a greater officer than the Pastor; if the *Councils* ancient writers, and the sound writers of latter times, do declare that the Deacons were to be wholly employed in the distributing of the goods of the Church; then must it needs follow, that his office is not to meddle with any part of the Ministry of the Word and Sacraments, but to attend only upon the distributing of the liberality of the Church, unto them that stand in need thereof.

Their objections hereunto, be these two that follow.

1. *Objection.* Philip one of the seven Deacons did preach, *Acts 13. 8.* therefore Deacons may preach the Word.

Answer. Philip was a Deacon of the Church at Jerusalem, and they stood together, but now he was not any more so, but an Evangelist, as he is ever termed after, by reason of which office he did preach.

2. *Objection.* *Timothy* being a Deacon, preached, *1 Tim. 2. 2.* He preached not, for all that is there was but his exhortation at the last of judgement, which every man in the life may do, and which many of the Martyrs have done.

So that the former proposition being true, upon the grounds alledged, notwithstanding these objections, we are to proceed to the second, which is this.

That ought to be such Deacons (as are described in the former proposition) in every congregation, which is thus.

That officer which every congregation hath need of, to be in every congregation. For every congregation hath need of the Deacons office, which appeareth by this, that they have need to provide for (or else they must regard the) the poor of others, and the liberality of others to distribute.

The Conclusion.

The Conclusion.

The Conclusion.

The Conclusion.

See the answer to D. Rogers, page 114.

## The true Government of the Church

Therefore Deacons ought to be in every congregation.  
2. That which is indispensably appointed in the good  
Church, belongeth unto every congregation as well as to  
one: But such is the appointment of the Deacons. 3. That  
Therefore there must be Deacons in every congregation.

**Ignat. ad Phil-  
adelph.**

4 All the reasons (or the most of them) that are also chap. 10. for a Bishop in every congregation, and chap. for Elders in every congregation, are forcible reasons.

## The Conclusion

Therefore, if there be no like need of Deacons in one congregation, that is in another, if they be appointed indeed for the good of the Church; if every Church shall have an office of Deacons; and finally, if there be like reason to prove them belonging to every Church, that is for Bishops, Elders; then must it needs follow, that they ought to be Deacons in every congregation.

### CHAPTER XIII

THE NEW YORK PUBLIC LIBRARY  
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**T**here ought to be in every congregation, an Eldership consisting of a Pastor or Pastors, Deacons, Ministers and Elders, whole and entire Christians, who are called to be present in his Church, to govern the same only by the Word of God: T. C. & Book No. 90. *Duties, Rights, &c.*

THE C...

the people of  
the 2. propo-  
sition.

The fact revealed by them, whether by way and by practice, in tying the Government of many Churches to the sea, it is thus proved.

What does Christ have ordained, as a means, to men in obedience to the Gospel? Christ hath said, He is the vine, and we are the branches. John 15:1-5. In particular, Christ hath ordained the Eucharist for that purpose. 1 Cor. 10:16, 17, where *Cyprian* responds,

the Church: that is, *such* be, the members of the Church  
 Therefore the Eldership ought to be in every Church.  
 Where all forms of Eldership are to be, there must be also  
 the exercise of their office in use, for the good of that con-  
 gregation over which they are placed: But all sorts of Elders  
 are to be in every congregation, as is proved in the no other  
 passage, the 24. See Elders, &c. Therefore there must be  
 Eldership in every congregation.  
 If no particular congregations have greater privilege  
 than others to by the Word of God otherwise have, then  
 there either be no Eldership at all (which is false, in that  
 it is proved to be by the Word of God in the Church)  
 or it must be in every congregation: But every congrega-  
 tion is of like privilege, which appears by this, that it is  
 the body of itself: Therefore there must be an Eldership  
 in every congregation.  
 The same warrant that is in the Word of God, for the  
 Eldership in one place, is a warrant for it in all; for  
 the Word of God says it is to Church's interest, but indi-  
 cally to the Church: But there is warrant for it out of the  
 Word to be sure where, as appears by this, that the Apo-  
 stles are said to establish it, and make ministers for it. There-  
 fore it is in every congregation.  
 Therefore if the Eldership be ordained by Christ's warrant  
 then men in obedience unto the Gospel, if all sorts of El-  
 dership must be in every Church, if every congregation be of  
 like privilege, fully if there be the like warrant for it in  
 every Church, which is true: then must it needs follow, that  
 there ought to be an Eldership in every congregation.  
 However is clear that against this it is manifestly seen in it,  
 that in the 23. chap. of Elders. Had there been, that  
 the office of the Eldership was intended by Christ to be pe-  
 culiar, and ordinarie for the government of his Church. In  
 a book, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The Conclu-  
 sion.

The 2. propo-  
 sition.

See the answer  
 to D. Bridges,  
 pag. 124.







## The true government of the Church

that order which Christ hath set downe, and the way of  
 doing therein. Therefore his pleasure is manifest, that

13. Either this government is by law, and by statute  
 in their places, and so Christ should be thought to have  
 his Church without a government, which is absurd, and  
 therefore in the first place for this was only done  
 by Christ, and for as much as I see some have said  
 would be thought and practised. Therefore I say, that

14. No man may fully speak (speaking of the Church  
 government) to come to the full perfection of the Church  
 of God, and to remain in before the presence of men.

15. Experience teacheth this Order (speaking of the Church  
 government) was in the first place, but not in the second.

16. Though the Government with change has gone  
 yet the Church was kept here still.

17. Lastly, that some were found among them  
 an altered for worldly, which would not have the same  
 principles as before, that was in the Apostles days,  
 being the difference of times and men.

18. The Apostles have written these Lawes (I speak  
 Discipline) not for a day, or for the first age, but to endure  
 all times to come; and therefore have raised them  
 most carefully, that they may stand, that their govern-  
 ments should be as well till the day of the Lord.

Therefore, if the manner of once ordaining an Elder be  
 perpetual, if Christ be the Author of it, and left it to  
 the Church by the Apostles; if it be Gods commendation  
 yet repeated; if the parts of it, and given for it be perfect  
 if it be grounded upon the general commandment of  
 the Lord Jesus, who have sufficient power from God  
 not to change, and continue a Church; if it was agreed  
 by the twelve Apostles and Paul before they died, to  
 if it have the same ground with the preaching of the Word  
 if it have as good grounds to be perpetual as the Apostles  
 to be for a time, it is to be perpetual, namely against  
 the dissent of the Church, if it was under the Law, and made  
 by Christ and his Apostles under the Gospel, if it be  
 alterable in respect of the extraordinary officers called  
 Magistrate added to the Church, if it be the only

Conf. Helvet.  
 Tibur. Bern.  
 Geneva, Polo-  
 nis, Hungaria,  
 Scotland,  
 cap. 18.  
 Calvin Instit.  
 lib. 4. cap. 3.  
 sect. 8.  
 P. Martyr up-  
 on Rom. 7.  
 Bucer de reg.  
 Christi. 15.

Mr. W. bitaker  
 against Du-  
 rang.

The Conclu-  
 sion.



## The true government of the Church

**2<sup>d</sup> Objection.** It is said, many Churches in the world are Ecclesiastically governed, as the Church of England was in the time of King Henry VIII. No more than it did formerly. And it is said, that so much as the Church does now, the Church of England did so to see the Church well ordered, which is the chief end and craveth.

**3<sup>d</sup> Objection.** It is said, the Church of England is a mere poplar Church, and will always be so. It is said, that the Church of England is a mere poplar Church, and will always be so. It is said, that the Church of England is a mere poplar Church, and will always be so.

**4<sup>th</sup> Objection.** It is said, the Church of England is a mere poplar Church, and will always be so. It is said, that the Church of England is a mere poplar Church, and will always be so. It is said, that the Church of England is a mere poplar Church, and will always be so.

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John Helier  
Bishop, Dean  
of the Cathedral  
Church of  
Exeter  
1603  
Mr. W. Helier  
1603

The Church  
of England

The third pro-  
position.

...the rule of Gods Word...  
 All governments are to receive their authority, by the warrant from which they have it: But the governments of Gods Church have their warrant to be governed by the Word of God: 1 Cor. 12. 1. *As the Church is the body of Christ, so it is governed by the Word of God.*  
 The Church is to be governed by that which the Ministry teach unto the same, for they are taught to the end they may obey, and to be governed by the same. *For they must teach nothing but the Word of God.* 1 Cor. 14. 16. *Therefore the Church is to be governed only by the Word of God.*

That which maketh the Church obedient unto Christ, is the direction whereby it is to be governed: Only the Word of God maketh the Church obedient unto Christ: 1 Cor. 12. 1. *As the Church is the body of Christ, so it is governed by the Word of God.*  
 Every Kingdom or household must be governed only by the Word of the King, or orders of the household: The Church is a Kingdom, and house of God, and his Word is the only rule that he hath given for the same: Therefore it must be governed only by the Word of God.

That which was ordained to deliver the church of God, is not to be a good rule to govern the same by: For such is the canon law, for it was ordained to strengthen the kingdoms of this world. Therefore it cannot be a good rule to deliver the Church by, and consequently, it must be governed by the Word, for no other rule is offered unto us, but the one of Gods Word.

That which was invented by the Dragon, that persecuteth man and her child, that same cannot be good for the Church, which is that woman: But such is the canon law, for it was invented by Antichrist, which is that dragon: Therefore it cannot be good for the ruling of the Church, and consequently, it must be governed by the Word.

That which strengtheneth the power of darkness and ignorance, cannot be good to guide them that must walk in light: For the canon law strengtheneth the power of darkness and ignorance: But the canon law strengtheneth the power of darkness and ignorance: Therefore it cannot be good for the ruling of the Church, and consequently, it must be governed by the Word.

The Canon Law

## The true Government of the Church

of darkness and ignorance, but it is a Church that is ruled by the Word of God, and is a Church that is a dayen of knowledge, but he is a Papist. Therefore it is good to rule the Church of God.

8. That which destroyeth the Church of God, is not good to rule the same: But the Church is destroyed by a crooked every worldly Minister, by the discipline of the Law, and every good Christian, walking in the way of the Lord, and nippeth in the head every good action, as a crooked cheek is: Therefore it cannot be a good rule to govern the Church by.

9. That which hath been used in the Church of God, is not good to govern the Church of God: But such is the Law, for it hath kept our discipline, in which we have followed superstition and popery, in all ages, and it never came at this Seminary: Therefore it cannot be a rule to govern the Church of God by.

10. That which hath been used in the Church of God, is not good to govern the Church of God: But such is the Law, for it hath kept our discipline, in which we have followed superstition and popery, in all ages, and it never came at this Seminary: Therefore it cannot be a rule to govern the Church of God by.

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12. Yea, we our selves mislike it, as appeared by the made under Edw. 6.

Therefore, If Governours are to rule by the same whereby they are governours, if the Church must be ruled by that which the Ministers may teach, if the Word of God only, make the Church obedient unto Christ, if every Church must be ruled by the laws of their King, and if the Law be obtained to destroy the Church, if it will be to perfect the Church, if it strengthen the power of God, and ignorance; if it kill the Church of God, if it breed

The Conclusion





*The true Church which is called the Church*

meane of the Church is him that shall have the power to  
bind and loose. Therefore they may be called the Church  
themselves. But if they would not be called the Church

4. If he that hath an office shall meddle with it, then he  
not meddle in another, for he cannot be in two places at  
once. Therefore he that hath an office shall not meddle with  
another's office, meddle with temporall jurisdiction.

5. As the Souldier is in his warfare, so the Church is  
in the ruling of Gods Church. But the Souldier entangleth  
himself in all things of this life, because they are of his  
nature to his warfare; which place Cyprian called the  
Ministry, not because he was in the Church, but  
for the Church-officers may not meddle with civil matters,  
cause they are of another nature, than his calling is set on.

6. These things that be themselves are of contrary kind  
cannot continue in one place. For the government of  
Church and commonwealth be such, that they be in  
they are contrary special members of one place, for  
that the one is spiritual, and the other carnall.  
spirit the soul, and the other the body. Therefore they  
not be in one main together in one community.

7. If the government of the Church be in one place,  
man's office, and for the general Church, two things  
weight and stability of church shall be given, for  
then they not a Church-officer, but in another  
whereby he is made incapable to discharge his duty.  
former is true, as all men may see, that look into the  
God, what is required of such men, and know by the  
Word, the manifold infirmities and unworthiness of  
Therefore the true Church shall be in one place.

8. If the Apostles (who were the heads of all others)  
themselves made for the Church, which were both Priests  
then is the true Church, government under two, which  
more difference one from another, for the government of  
Church and commonwealth. But the former is true, as a  
church. Therefore the true Church shall be in one place.

9. That which we fully represent in the Papal, and  
redo like) be found more unchristian and unchristian









# The true government of the Church

1 That whole liberty God hath given, cannot be abused to the neglect of his Word, and the neglect of his Word is a heinous and horrible sin: Such is the displacing of Ministers, as is proved in all the writings on our side; and ly, in the answer to D. Bridges: therefore to displace such Ministers is heinous and horrible sin.

2 That which is done against the course of the Gospel, is a warrant either from Gods Word, or the Laws of this Land: Such is the displacing of Ministers, as is proved in all the writings on our side; and ly, in the answer to D. Bridges: therefore to displace such Ministers is heinous and horrible sin.

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The Conclusion

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any matter to remove, and how to overcome, it is made  
 to be discerned enemies to the Gospel: It is to be  
 wickedness in one day, then preaching can drive out  
 many years of it interrupt the course of the Gospel, with-  
 out warrant either from the Word of God, or Laws of the  
 Church: then must it needs follow, that the dispelling of these  
 is a most balious, and horrible sin against the Lord.

## CHAP. XVII.

One thing is to admonish every one, by whose office  
 they are bound unto them to grow in the Church: There is no  
 difference between us, about admonition it self: but this they  
 say, that the execution of any discipline (and therefore of  
 admonition) belongs unto the Eldership which power is pro-  
 vided in the several Chapters going before: so that I need not  
 say any thing of this, saying with (a reason or twain) to these  
 that the end and benefit of it in the Church of God,

That which private men offended, are commanded to  
 be brought for the redress of the offender, is a necessary, and  
 profitable way for the amendment of them that do offend  
 in the Church of God: But such is the admonition of those  
 who are in authority, and carry the name of the Church,  
 as Chap. 15. 1. 2. Chap. 14. and the 2. proposition of the  
 1. Chapter: Therefore admonition in such cases by the Eldership,  
 is a necessary and ordinary way, for their amendment that

That which is more available to bring the offender to  
 amendment, then private admonition, either by one, or more,  
 is very profitable and necessary in the Church of  
 God: But such is the publique admonition by the governors  
 of the Church, as appears by this, that Christ maketh it a  
 necessary, when the other two will not prevail. *Matth. 18. 15.*  
 Therefore it is very profitable and necessary in the Church

That which maketh men more afraid to offend, then  
 private admonition that private men can give, is profitable and  
 necessary in the Church of God: But such is the Eldership,

before whom men know they shall be brought if they do sin: Therefore it is very profitable and necessary in the Church of God.

4 That which hath a greater promise to do good, private admonition, is very needfull in the Church of God: But such is the admonition that is given by the Eldership, cause it prevaileth when the former doth not: Therefore it is very profitable in the Church of God.

5 That without which, all duties of charity cannot be exercised towards sinners, is needfull to be in the Church of God: But without admonition by the Eldership, all duties of charity cannot be exercised towards sinners: Therefore it is needfull to be in the Church of God.

6 That which would bridle the outrageous sin of swearing and keeping the devil and mockers, that private admonition doth remove, is needfull to be in the Church of God: But this would admonition by the Eldership do, for if men knew that they should answer to the Church for their ill doings, they would be more ready to reform themselves for sinning, they would be more afraid to offend, they would be more ready to refrain (as well for fear) from such kinde of outrage: Therefore it is needfull to be in the Church of God.

The Conclusion.

Therefore seeing public admonition before the Eldership is to be singular, by which sinners are offended, and cannot be reformed; seeing it is more available then private admonition; seeing it maketh men more afraid to offend; seeing it hath a greater promise; seeing without it all duties of charity cannot be exercised towards the sinner; lastly seeing it would bridle the outrageous sin of many; therefore it must be followed, that it is very profitable, and needfull to be in the Church of God.

## CHAP. XVIII.

Those that be not reclaimed from their faults by admonition, are by the Eldership to be suspended from the Lords Supper, or being officers of the Church, from the exercise of their office, until they do either give good satisfaction to their amendment, or just cause to be further proceeded.

...and, without leaving any doubt, decide that all  
...about this point, feeling that (as in the former) they will  
...back to appertain to the Eldership, which is proved below.  
...all therefore (for they each thinking that what the Elders  
...the same) first, how check to come that hath written in  
...the papers, secondly, that it is of my profound use in the  
...of God: the first is thus proved.

Whatsoever is enjoined, as a duty to be done by every Christian, who is in a condition, he is so he is compelled by the commands of the Church to do it. *Lev. 24. 17. 23.* But if a Christian has any thing against him, and he thinks no man has authority to take his gift away, and he first reconciles himself to God, he is so he is compelled to do it. Therefore the spiritual food of the Lords Supper is warranted by the Word.

If that commandment of Christ, Matt. 7. 5. give not which is holy unto us; and neither be properly understood as a faithful, disinterested voice of the Church, nor thus communicated, then is his warrant for such separation unwarrantably, and profanely, that separation is warranted by the word : But the former is true, as appeared by what the mouth of the Jew did know, that holy things were separated from them, and so the commandment was fulfilled : Therefore separation is warranted by the

But will these brethren that are not to be excommunicated, if it were offered to give them the Lord's Supper, then would they be bound by the Word, for did I should Christ would be the Church, doctors of divinity, in common and in particular, which is proved in the first chapter to be untrue: But such sinners there are as the notorious sinners, being manifestly suspected of notorious transgressions, therefore suspicion hath his warrant in the word.

The course that God prescribed in the madow, for conducting his suffering, was to be the body (in respect of the substance) be delivered by the spirituall cleansing of every member of the Church. But many were separated from the publique assembly, by reason of their corporall uncleanness, and were not worthy to be admitted into it.

Suspension  
warranted by  
the Word, be-  
ing upon such  
grounds as the  
Word setteth  
down.

The Council

THE  
BANK OF AMERICA  
AND TRUST COMPANY  
OF NEW YORK

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### *The true Government of the Church*

Therefore we shall see how he keeps from the Lords Supper, a sinner, who yet appears not so notoriously to have sinned, to deserve excommunication.

3. The Church cannot without great offence, suffer that hath fallen into some open sinne, or that is vehemently suspected, to have notoriously offended, continue in the ministration of any publicke function: But the Church cannot justly displace such a man at the first, making flow of impatience, or standing upon his purgation: Therefore he must be separated for a time.

4. That which was commanded under the Law to be done to the Priest, that was uncleane in body, or suspected to be Leper; that same must much more under the Gospell, be done unto the Minister, or other Church-Officer, that he sinneth, or is suspected to have committed a great sinne: If such a Priest was to be separated from offering of sacrifices, a certaine time: Therefore much more must the like be done to a Church-officer in the like case.

**The Conclusion.**

Therefore, if the Church be to compell a private sinner to his duty; if, give not holy things to dogs, he must flood of them within the Church; if there be sinners that cannot without offence be admitted to the Lords Supper, and deserve not excommunication; if for censurall purposes under the Law, they were to abstaine a certaine time, and the church cannot without great offence, suffer him that he committed an open sinne (though he repent) or that is vehemently suspected of a notorious sinne, continue in the execution of his office, untill the congregation be satisfied: If the Priest that was uncleane, or suspected of leprosie, might not offer sacrifices: then is it plaine, that both the separation of some men from the Lords Supper, and other from the execution of their publicke function for a time; is a thing warranted by the word of God.

**The profitfull separation profitable in the Church.**

The latter part, which is that this kinde of separation is a profitable use in the Church of God, is thus proved.

1. That which keepeth the godly in more carefull abstinence, and keepeth in the hypocrites, that they breake not, is very profitable for the Church of God: But such is the

of the separation from the Lords Supper, and from exercising publick function is the Church: Therefore it is profitable in the Church of God.

1. That which removeth (even) the appearance of evil from the Church of God, is very profitable for the Church: But such is the separation: Therefore it is profitable in the Church of God.

2. That which declares unto the world, that the Church of God is careful to maintain that which is profitable, to the Church: But such is the separation, for it shows that they cannot away with ungodly life: so, maintaining themselves: Therefore it is profitable for the Church of God.

3. That which giveth occasion to the church, to be exercised in the actions of Religion, with more comfort, and profitable for the same: But such is the separation. For as one shall see thereby, the unworthy (for whom sake) might be angry with these all, yet as a weaknesse in them: Therefore it is profitable for the Church of God.

4. That which is a speciall mean to procure the Lord in mercy) to continue his Word unto his Church, is profitable for the same; such is this separation; for his intention is to keep men in obedience in that which they profess, therefore it is profitable for the Church of God.

5. Therefore, if separation of the knowledge suspected sinners from the Lords Supper, and such a Church officer from the execution of his publick function, doe keepe men in obedience, that he godly, and remaineth hypocrites from the same; remove the very appearance of evil: which the world sees, that the Church laboureth to procure that which is doth to the Church: if it make every member of the Church so to be exercised in the actions of Religion, with greater comfort, lastly,

6. This a speciall mean to procure the Lord in mercy, to continue his Word: then need it needs follow, that it is of very profitable use unto the Church of God.

The Church

to show out  
to show out  
with

The Conclu-  
son.

to show  
to show  
to show



# The true government of the Church

## Chapter XII

**W**hen such admonition, and satisfaction will not  
 so contain the offender, but that he still appears  
 that he sticks in his obstinacy, and is incorrigible, the  
 church, after mature deliberation, and commanding of  
 duty unto the powers of the Church (the yet remaining  
 brethren) to separate him from communion, which contains  
 their jurisdiction in such an behalf as and the  
 church is bound to do; for they great and weighty  
 duty.

2. It may be said by some, that by the Church  
 the mind of Christ is to be followed, and that the Church  
 should be guided by him in their practice, that is  
 in their (many times) for supporting of his policy. But our  
 fashion is thus proved, and their godlike practice dis-  
 tinguished.

The former is broken by us, 1. Cor. 1. 10. For, as  
 the Church is broken by us, so the Church is broken by  
 them in their practice, that is, in their (many times)  
 for supporting of his policy. But our  
 fashion is thus proved, and their godlike practice dis-  
 tinguished.

The proofs of  
 the first propo-  
 sition.

1. That which Christ hath ordained for the last time  
 against him, and only to be used when neither admoni-  
 on, nor satisfaction, nor separation from the church com-  
 munion of the Church (for a time) will serve; that same shall be  
 used, because great necessity for the Church to excommuni-  
 cation, as appeared, 1. Cor. 1. 10. Therefore it may not  
 be used, but upon most weighty occasion, that is, in the  
 (only) of excommunication, which other manner will serve  
 the Church.

2. That which causes a man off from the Church of God  
 and gives him over into Satan, as we see in a deliberate  
 that same may not be used, but he is given over into Satan  
 is excommunication, being used according as God hath  
 it unto his Church, 1. Cor. 1. 10. Therefore it may not be  
 used, but upon most weighty occasion.

3. That which a man will do in the casting off of his  
 or his foot, that same shall the Church do, in excommuni-  
 cation, for it is the casting off, of a member: But a man  
 try all other ways, and will never cut off his hand or  
 foot, until he see it incurable, and ready to infect the

of his body: Therefore excommunication may be done  
but in case of great extremities.

That which is contrary to naturall affection and much  
what which a loving heart doth tremble to think upon: that  
may not be done, but in great extremities: But first it  
is excommunication, for it doth both the heavy chastisement  
of our love, and therefore here, here the uncomprehended  
that the befall unto man in this life: Therefore it may  
be done, but in case of great extremities.

Therefore, if excommunication be ordained of Christ, it is  
lawful, truly when all other helps will not serve; if it cut  
the heart from Gods Church, and give him over unto Satan;  
it must be proceeded unto, as a man doth to the cutting off  
of his hand or foot; lastly, if it be a worse contrary unto  
naturall affection of man, and although that which a lo-  
ving heart doth tremble to think upon: that must needs  
be done, that it is to be proceeded unto, only in the case of  
great extremities, and after that all other means have bene  
used, and doe appeare not to prevaile.

The latter point (which is, that excommunication may not  
be done by one man, but by the Church; in the which Church  
the saying *Excommunico*) is holden by m. T. C. *lib. 2. cap. 182.*  
*Responsum. 120. &c.* and denied by them of *Worship*,  
*Worship*, and their continuall practice; But our attention is  
not moved, and their opinion and practice, fixed in be-  
lieve and ungodly.

That which Christ commanded to be done by the  
Church, may not be done by one man, unless you take my  
word for the Church, as *Worship* doth, pag. 564. which  
is no contradiction: But Christ commanded that ex-  
communication should be done by the Church *Matth. 18. 15.*  
but it may not be done by one man.

That which Paul enjoineth the Church, when they  
are gathered together, to do, may not be done by one man:  
but he commanded them to excommunicate the incestuous  
man, when they were met together, *1 Cor. 5. 5.* Therefore  
it may not be done by one man.

The Conclu-  
sion.

The proofs of  
the second pro-  
position.

3. That





## The true Government of the Church

1. *Objection.* The right of excommunicating was in Peter and not in the rest.

*Answer.* He gave only direction touching such all excommunicators, which he wrote of unto them, but if they had thrown out the infectious person, he had remained still excommunicated, for all that which *St. Paul* had said of them.

2. *Objection.* Christ gave Peter and every Apostle power to binde and loose in earth and in heaven, which interpreters expound by *Matth. 18. 18.*

*Answer.* That power was of denouncing Gods judgments, or pronouncing his mercy in preaching, and not of this action: they are expounded one by another, because the raising of them both in heaven alike.

3. *Objection.* Paul did excommunicate Hymeneus and Philetus.

*Answer.* That is, being moderator of the action, he pronounced it, not that he did it alone. The same answer, he may be made unto the Fishers, as *Mark 16.* for who are they excommunicated?

Therefore, upon these grounds of Scripture, Fathers, Councils, Emperours, Lawes, Histories, new Writers, and cleare light of reason, I conclude, that Christ hath prescribed an exact, and perfect platforme of governing the Church in all places, and in all places, which is this, that there ought to be Ministers of the Word, but pastors or teachers, which are to be called by the people, and ordained by the Eldership, and of small authority in their Congregations, but with all faithful differences improve themselves in the Ministry of the Word and Sacraments, that there are to be in every Congregation certaine Elders, whose office is to oversee the behaviour of the people, and sit under the Pastors, for the governing of the Church; and Deacons, who are to be appointed for relieving, and flowing the libertie and growth of the Church to the life of the poore and other necessary use. Lastly, that there shall be in Congregations no Ministers of pastors, (which they can have any) and Elders, who are in communion with

The Conclusion of the whole booke.  
a Chap. 1.

b Chap. 10.  
c 11.

d Chap. 4.  
e Chap. 7.  
f Chap. 10.  
g Chap. 10.

h Chap. 11.

i Chap. 12.

j Chap. 14.

*Testimony of Christ.*

The Church is well governed, not only in maintaining  
the doctrine and precepts of the Word, but in  
the manner of its administration, and in all things  
which are necessary to the salvation of the  
soul, that by no other means can be realized.  
And all and every government, contrary or  
unlike to this, whether in part or in whole,  
which Christ hath laid down in  
his Word, and therefore  
is unlawful.

*F I N I S.*